The Christian Century

PUBLISHED WEEKLY

Deep in the Heart of Texas

Highland Park Methodist Church, Dallas

Another Article in the Series on
Great Churches of America

Which Way the National Council?

An Editorial

Intimations of Intimidation

By Harvey Seifert

NOVEMBER 12, 1952

In This Issue

Highland Park Methodist Church, Dallas, Texas

is the latest congregation to sit as a model for The Christian Century's "Gallery of Great Churches." These studies, which have attracted international attention, began almost three years ago, and continue at irregular intervals. More will appear during 1953. The complete list of churches studied up to the present reads: Mount Olivet Lutheran, Minneapolis, Minn. (Jan. 25, 1950); New Knoxville, Ohio, E. & R. (Feb. 22, 1950); West Hartford, Conn., Congregational (March 22, 1950); Bellevue Baptist, Memphis (April 19, 1950); First Methodist, Orlando, Fla. (May 17, 1950); Trinity Lutheran, Freistatt, Mo. (June 21, 1950); Olive Chapel Baptist, Apex, N.C. (Aug. 2, 1950); First Presbyterian, Hollywood, Calif. (Sept. 20, 1950); Washington Prairie Evangelical Lutheran, Decorah, Iowa (Oct. 18, 1950); First Presbyterian, Topeka, Kan. (Nov. 8, 1950); Collegiate Methodist, Ames, Iowa (Nov. 29, 1950); First Community, Columbus, Ohio (Dec. 20, 1950); Dale Hollow, Tenn., Larger Parish (April 11, 1951); Fellowship Church, San Francisco, Calif. (Sept. 12, 1951); Riverside Church, New York (Nov. 28, 1951); Young Nak Presbyterian Church, Seoul, Korea (Dec. 26, 1951); United Protestant Churches, Richland, Wash. (March 26, 1952). The first 12 of these studies are available in a booklet at 60 cents the copy. The series has also contained special studies of the Buffalo, N.Y., (June 13, 1951) and Minnesota (May 21, 1952) councils of churches. Suggestions for other churches to be studied will be welcomed.

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The Christian Century

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Coming Events

Nov. 13. National Council of Churches General Department of United Church Men Mass Meeting, Detroit.
Nov. 13-14. National Council of Churches Division of Christian Education Children's Work Regional Conference, San Angelo, Tex.
Nov. 14. American Friends Service Committee High School World Affairs Program, Chicago; A. J. Muste, John Nuveen, speakers.
Nov. 14. Laymen's Convocation, Andover Newton Theological School, Newton Center, Mass.; theme: "An Effective Ministry for Our Time."
Nov. 14-15. Midwest Fellowship of Reconciliation Conference on "How Do We Confront War and Communism?" Chicago.
Nov. 15-18. National Temperance League Biennial Convention, Flint, Mich.
Nov. 16. Centennial Celebration of Albany Convention of 1852, Albany, N. Y.; Truman B. Douglas, Albert J. Penner, speakers.
Nov. 16. Chicago Sunday Evening Club; Bishop Gerald Kennedy, speaker.
Nov. 16-21. E. Stanley Jones Evangelistic Mission, Tucson, Ariz.
Nov. 16-23. National Christian Council of India Celebration of 1900th Anniversary of Arrival of St. Thomas the Apostle in India.
Nov. 18. National Council of Churches General Department of United Church Women United Nations Luncheon, New York city.
Nov. 18. Chicago Institute of Religious and Social Studies; theme: "Freedom and Loyalty in Economic Life"; Edwin R. Hackett, Will Herberg, Marshall Scott, speakers.
Nov. 18. New York Institute of Religious and Social Studies; themes: "The Problem of Man in the Literature of the Western Faiths." "Religious Symbolism." "Moments of Discovery"; W. Norris Clarke, Abraham Joshua Heschel, Hudson Hoagland, speakers.
Nov. 19. National Council of Churches General Board Meeting, New York.
Nov. 20. Conference of U.S.A. Member Churches of the World Council of Churches Executive Committee, New York city.
Nov. 20. Lutheran Foreign Mission Conference of America 34th Annual Meeting, Chicago.
Nov. 21. Friends of the World Council of Churches Annual Meeting, New York city.
Nov. 23. Thanksgiving Sunday.
Nov. 23-28. E. Stanley Jones Evangelistic Mission, McKinney, Tex.
Nov. 27. Thanksgiving Day.
Nov. 27-29. National Council of Churches Division of Christian Education Regional Audiovisual Workshop, Wichita, Kan.
Nov. 30. Advent Sunday.
Nov. 30. National Council of Churches General Department of United Church Men Mass Meeting, Buffalo, N. Y.
Nov. 30. Presbyterian, U.S.A., Sesquicentennial Sunday.
Nov. 30-Dec. 5. E. Stanley Jones Evangelistic Mission, Washington, D. C.
Nov. 30-Dec. 5. National Council of Churches Joint Department of Evangelism Festival of Faith, Greater Boston.
Dec. 2-3. American Bible Society Advisory Council, New York city.
Dec. 7. National Council Day.
Dec. 9-12. National Council of Churches General Assembly, Denver.
Dec. 11-26. Third World Conference of Christian Youth, Kottayam, Travancore, India.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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ALMIGHTY GOD, *King of kings and Lord of lords, from whom proceedeth power and dominion in heaven and earth: most heartily we beseech thee to look with favor upon thy servants, the President of the United States, the President-elect, and all others in authority and soon to assume office. Imbue them with the spirit of wisdom, goodness and truth; and so rule their hearts and bless their endeavors that law and order, justice and peace, may everywhere prevail. Preserve us from public calamities; from pestilence and famine; from war, conspiracy and rebellion; but especially from national sins and corruption. Make us strong and great in the fear of God and in the love of righteousness so that, being blessed of thee, we may become a blessing to all nations, to the honor of thy holy name; through Jesus Christ our Lord.* AMEN.

Eisenhower Elected

A LANDSLIDE has swept General Eisenhower into the Presidency of the United States. So decisive an election is a remarkable personal tribute to one who has captured the popular imagination both by his achievements as a commander of armies and by the magnetism of his personality. But it is far more. Something very near to a political revolution will take place in Washington next January, for the Republicans are not only to return to office after twenty lean years, but they do so after breaking an alliance of labor, farmers, minority groups and the no longer "solid south" which seemed to have an almost unbreakable grip on the federal government. Three factors more than others appear to have influenced the voters in this election. Millions, we believe, voted for General Eisenhower because of mingled anger and frustration over the Korean war. What Governor Stevenson had to say about Korean policy reflected long study and an admirable balancing of the many perils that are involved. What General Eisenhower said showed little more than a creditable concern to end as soon as possible the sacrifice of American lives. But hosts of fathers and mothers came to believe that in some way, perhaps connected with the magic of his military fame, he would extricate their sons from the Korean slaughter. This hope, however unreasoning, had great influence on the women's vote.

AGAIN, THE NATIONAL ANGER at the discovery of Communists inside the government swung votes to the Republican candidate. The same emotional surge that was ready to hail a McCarthy because, whatever his shortcomings, he proclaimed his eagerness to pursue Communists with a bludgeon, found the Truman record timid and the Stevenson proposals pallid for dealing with this menace. More than all else, however, the voters had made up their minds that it was time for a change. The overwhelming vote for Eisenhower was fundamentally and emphatically that—a vote to clean up the mess in Washington, a vote for a change. How can the President-elect satisfy the expectations of those who voted for him for reasons such as these? Given a Congress in which obstructionist elements promise to be very strong, how can he carry out a policy which will give the nation any more of a sense that its interests and welfare are in good hands than it has had during these closing, fumbling years of the Truman administration?

MUCH WILL DEPEND on the new President's selections of those who are to be his immediate aids. Here he can take the first steps toward wiping out the impressions of a too-accommodating opportunism which were the most disturbing blot on his campaign. But it is not what lies behind that counts; it is what is ahead. Called by his fellows to a new career, in a post which carries more power and responsibility than any other in the world, how will the new President use that power, how will he measure up to those responsibilities? God give him wisdom and discernment and patience and the greatness needed for his task. And as we, the citizens of this country, pray for him, let us also pray that God will show us how to support him in all that he may do to gain peace and widen justice.

Presidential Election

IN this prelude to Judgment Day, when dawn comes to the dark room,
And the picture in the mirror gathers outline through the gloom,
Is it the future we shall glimpse, is it history we shall scan
As our eyes hunt for the face of the newly elected man?
No, it is only the obvious thing, nothing strange or far;
With beauty or with blemish we shall see *ourselves* just as we are.
That is why, in the November dawn, we stand and shiver so—
Knowing that we shall see at last, knowing that we shall know.

EDITH LOVEJOY PIERCE.

EDITORIAL

Recovering from The Campaign

DAVID LOW, regarded by many as the greatest living cartoonist, drew a cartoon for the *London Daily Herald* as the U. S. campaign was closing which probably reflected much European opinion. It pictured an anxious row of European foreign ministers—Eden, Schuman, Adenauer and others—sitting outside a hospital room. A sign on the door showed that the patient within was the United States, suffering from "electionitis." A nurse had stepped to the door and was saying to the watchers: "Sorry, but the patient won't be able to talk sense until about next January." Americans, as the passions of the presidential contest subside, know that Mr. Low had all too much basis for his jibe. But Mr. Low, and other foreign observers who shared his feelings, may be surprised to find this country shaking off the effects of campaigning extravagances even before January. Our presidential elections go through this deplorable phase because of the nature of our political parties. Both parties are loose alliances of disparate elements, held together at election time by the hope of gaining offices and controlling the organization of the two houses of Congress. Campaign strategy therefore inevitably becomes an effort by each side to split the other at the points where its alliance is most insecure. Democrats try to drive a wedge between Republican internationalists and isolationists, Taftites and Deweyites, farmers and industrialists. Republicans try to drive a wedge between Democratic city machines and New Dealers, foreign-language groups and plains dwellers, southerners and northerners. With victory depending on these wedge-driving operations, the methods used, especially in the closing stages of our campaigns, become pretty crude. But with the elections past, by the time Congress reassembles the unnatural alliances of the campaign fade out and the natural alliances—such as between southern and northern conservatives regardless of party labels—reassert themselves. Then politics returns to normal, the blood pressure of the public does the same, and the nation begins again to make sense. Most Americans will agree that this is not an ideal picture of the way a democratic governmental process ought to operate. But that's the way it does.

Time to Re-Examine C.I.A. Leadership

NOW that the campaign is over, one of the first things needing to be done at Washington is to re-examine the leadership of the Central Intelligence Agency. All thoughtful citizens must have been alarmed by the part played by General Bedell Smith, head of this organization, in the discussion of the communist issue which became so central to the presidential contest. Only a patriotic refusal by General Eisenhower and Governor Stevenson, because of their appreciation of the damage that might follow, to make use of General Smith's boners, saved the country from a very nasty mess. It has been said in General Smith's defense that he had no appreciation of the political use which might be made of his incautious statements. If so, that constitutes strong evidence that he is not the man who should be at the head of the sort of organization the CIA has become. For the CIA is today probably the most powerful agency in the United States government. Its agents are everywhere, both at home and abroad, and it has more influence on our foreign policy than the state department or even the White House. Yet it functions with enormous funds blindly granted by Congress, for which it makes no accounting, and there is no check whatever on its operations. It was the Germans, not any American, who brought out the facts about the terroristic Bund Deutscher Jugend which the CIA recruited, financed and equipped in West Germany. (See last week's Century.) It is generally agreed that an organization such as the CIA has to be secret, and has to be free from any outside inspection or control. If that is so, then the least the national safety requires is that the man who wields the enormous power at the top should have more wisdom than General Smith has revealed. And he should not be from the Pentagon; he should be a civilian.

Churches and the McCarran Law

ONE unexpected result of the campaign has been that both candidates committed themselves to amending the McCarran immigration law. Governor Stevenson, by doing so, followed the lead of President Truman's veto message. But General Eisenhower went farther than we thought he would when he declared that "a better law must be written that will strike an intelligent, unbigoted balance between the immigration welfare of America and the prayerful hopes of the unhappy and oppressed." If the positions taken by the two candidates were more than a mere vote-catching device, rewriting the McCarran act should be high on the list of legislative priorities for the new Congress. While revision of the immigration law was thus becoming an issue in the campaign, the President's nonpartisan commission of inquiry was moving about the country taking evidence. There were representatives of Protestant, Catholic and Jewish church groups on the commission, and churchmen presented much of the testimony favoring amendment. It is clear, therefore, that when revision of the McCarran act comes before Congress church opinion will be an important factor in determining the outcome. It is good that church leaders have already appeared before the President's commission, but as we said at the time the law was being passed over a presidential veto, we believe that they have a greater responsibility to take the issue to the rank-and-file membership of the churches. We do not believe that most American churchmen know what is in the McCarran act. They are not acquainted with the "second-class citizen" status imposed on the naturalized, or the racial prejudice that lurks within the methods by which immigrant quotas are fixed. Because they don't know these things, and other

bad features of the law, they are not likely to give any fervid support to the effort to rewrite it. An adult education project aimed at every congregation in every denomination in the National Council of Churches is the solid way to go about straightening out the kinks in the McCarran law. And the time to start planning this is now.

Indo-China Again On the Docket

KOREA is not the only Asian headache for the United States, although you might think so to listen to recent political speeches or talk in the U.N. Assembly. There's Indo-China. American boys are not dying in Indo-China—yet. But American policy is getting into a deeper and deeper morass there. The French are barely managing to hang on in Indo-China. The Communists, who fight with the fervor of nationalism on their side, are again advancing and threaten the main French positions. Native opposition to the French is greater than ever. If it had not been for the arms the U. S. has been pouring in, the French might already have lost the colony. But the French are not satisfied with this measure of support. President Auriol criticizes this country for not having given France more than it has for its army budget—much of it absorbed by the Indo-China campaign; and Defense Minister Pleven has told the National Assembly's defense committee that France's sacrifices in Indo-China give her a "just" claim for $650 million in U. S. military aid next year—$125 million more than we have promised. If the additional millions are not forthcoming, we can next expect a renewal of French threats to abandon Indo-China to the Reds. Meanwhile, the *Osservatore della Domenica,* Vatican weekly, has told an Italian father who asked whether his son might in good conscience join the French Foreign Legion to fight in Indo-China: "None may in conscience join the army of another country and risk death for causes which at best are not very clear even to the most well informed observers." Coming from such a source, this hardly helps the argument that keeping the French in Indo-China is obligatory on all who would oppose the spread of world communism.

Europe Plans Non-Secret Atomic Research

HAS ANY American newspaper reported the plans for building the world's first nonsecret atomic research center in Switzerland? If so, we haven't seen it. Yet this conceivably might prove one of the most important developments of the atomic age. Under the auspices of UNESCO ten European governments—France, Holland, West Germany, Belgium, Switzerland, Italy, Yugoslavia, Denmark, Norway and Sweden—are putting up over $25 million to build this atomic research laboratory just outside Geneva. It will contain the world's largest cyclotron and synchroton and will be capable of generating more than 30 billion electron volts. It will be dedicated to pure research, studying the nature of atomic particles, including cosmic rays. Some of Europe's most eminent scientists will direct this research, including Nels Bohr, the Dane whose research provided the theoretical basis for America's first atomic bomb. For the first time, German scientists will openly participate in atomic research. The ten nations expect to take five or six years to build their research center. Neither the United States nor Great Britain is in on this project. It differs in two fundamental and vastly important respects from what we are doing. First, it is to be true scientific research, not atom-bomb or hydrogen-bomb technology. As such, it may help to rescue research in fissionable materials from preoccupation with destruction to the service of human welfare. Second, it is not to be a secret project. Its methods and its results will be open to the world public. As such, it will give some scientists in the atomic field a chance to return to the highest ideals of their calling, and by so doing may embolden other scientists to demand of their governments the same boon.

Set Day of Prayer for National Council

SUNDAY DECEMBER 7 is to be observed by the churches in the National Council of Churches as "a day of prayer and thanksgiving for the enlarging spirit of unity among us, and for the ways we are finding of manifesting more fully our oneness in Jesus Christ as divine Lord and Savior." This is the Sunday preceding the opening on December 9 of the second Assembly of the National Council at Denver. The day will offer a fine opportunity to enlighten millions of American church attendants as to the actuality in the minister's mind when he speaks of "ecumenicity" or the ecumenical movement. Any minister who feels a need for supplemental material to help make the day register on his congregation should write immediately to the National Council. Do we have to give that address again? 297 Fourth Ave., New York 10, N. Y. . . . As military dictators go, Mohammed Naguib of Egypt continues to pile up a good score. His latest move, the agreement with the Sudan signed on October 29, shows real statesmanship. It saves British face by leaving a British governor-general in the Sudan. It saves Egyptian face by leaving an Egyptian on the commission which will exercise the powers of the governor-general, and by making the concessions to the Sudan a free gift from Egypt. It gives the Sudanese the actuality of self-government, and it provides that they shall by plebiscite decide, after self-government is in effect, whether they want to maintain ties either with Egypt or with the British Commonwealth. . . . One much-discussed feature of Wisconsin's hot campaign was publication of a survey by the *Milwaukee Sentinel,* Hearst newspaper, which showed the clergy of the state heavily in favor of re-electing Senator Joseph R. McCarthy. The survey may have been representative. During the last week of the campaign, however, 128 Methodist ministers issued a statement which, after quoting resolutions against "mccarthyism" by both Methodist conferences in the state and by the denomination's bishops, put them on record against McCarthy. . . . Just to keep the record complete, on October 17 the California supreme court outlawed the University of California's special loyalty oath. Fifteen faculty members who were discharged because they would not sign were ordered reinstated. The decision was unanimous. . . . The London *New Statesman,* which delights to ridicule the foibles of churchmen, awards

a prize to a reader who clips an item from *Parson and Parish* stating that deans, archdeacons and canons in the Anglican establishment can arrange to be appointed to emeritus rank on retirement. "This," says the clipping, "enables the ex-deans and ex-archdeacons to retain their gaiters and other accoutrements that stamp them as men of rank in the hierarchy. It is a heavy fall, with great loss of face, to go about in plain trousers."

After Two Years

NEXT MONTH in Denver the second biennial General Assembly of the National Council of Churches in the U.S.A. will convene. The occasion is significant. The attention of the Christian world and particularly of American Christianity should be focused upon it. It will be a hopeful sign if the churches throughout the nation make Sunday December 7 a day of grateful intercession on its behalf, as they are requested to do. In its successful completion of its first two years of service, the National Council has created the largest, the most complicated, the most costly and the most rewarding venture in continuous cooperation between denominations in this or any other country, a living and powerful witness to the Christian faith.

In the National Council, thirty denominations, including all the largest non-Roman bodies except two, have projected and carried forward a common program on a scale at least partially commensurate with the magnitudes of our national life. In the council, a dozen formerly separate interchurch agencies have merged and have integrated their services to the churches. In this agency of the churches, more than 500 Christians of many traditions have subordinated their organizational allegiances and have united in enthusiastic teamwork to carry out one diversified and far-reaching Christian enterprise strong enough to command national and world attention.

I

These achievements do indeed provide an occasion for grateful acclaim. What would be the state of mind in the churches today if the attempt to form the National Council had been made and had failed? Or what would we be thinking today if no attempt had ever been made to establish a National Council of Churches? Clearly there would be a widespread demand throughout the churches that an agency like this be established in the shortest possible time. The common concerns of the churches are so numerous and so vitally important that they demand expression through channels of united endeavor. And these concerns are so vitally related, because of the nature of the Christian gospel, that they naturally flow together.

The main contribution of the council is not to eliminate overlapping or to increase efficiency, but to give each form of Christian enterprise the sense of wholeness and relatedness. Without that, spiritual power declines and a hardening of the organizational arteries sets in. Not the least of the occasions for thanksgiving today is the fact that divine providence has brought the life of American Christianity to the point where a National Council of Churches was not only historically inevitable but also spiritually necessary.

It is important to set these considerations to the forefront of our consciousness as this first biennium draws to a close. They are essential to a proper atmosphere for the consideration of the report of the appraisal committee which the General Board has asked to advise the Denver meeting. The committee has employed expert assistance. The thoroughness with which it is reviewing the work of the council should produce a report worth listening to and recommendations deserving of earnest consideration. Until these are delivered and acted upon, members of the churches will be well advised to do their own job of appraising the National Council.

Remembering the hopes which were invested in the council during the decade of discussion that led to its formation, it is time to ask whether these hopes have been disappointed, fulfilled or surpassed. All things considered, our hopes have been surpassed. The National Council is more than the sum of the organizations which were added together to constitute it. The service of each has acquired an added dimension because of its relation to the whole life of the church. We believe that cooperation between Christians and between denominations is easier and more effective now, and that it gives promise of growing more rapidly than it could before the National Council was formed. The will to work together is stronger today, even though the size and complexities of a great new agency of Christian cooperation confront that will with many new problems.

II

As many problems remain to be solved as have been dealt with, and some of these are particularly troublesome. It is not yet clear that the National Council affords the leadership of the churches a means by which they can work out long-term objectives and pursue them diligently until they are realized. The outsider sees, instead of a council dealing with primary issues of policy, an agglomeration of special institutionalized interests. The central purpose of the council should find continuous and dominant expression through the churches and in our national life. Instead it often seems that the purpose is overgrown by a proliferating vegetation of committees, commissions, boards, agencies and administrative machinery. This certainly poses a problem for the council, and the fact that the same situation prevails in most of its member denominations does not make it easier for the council to act.

Questions of this sort test the vitality of the council's life, and there is no tendency to refuse to face them. It is particularly necessary at this stage to subject the council to friendly but resolute scrutiny because it is still a young organization. Tendencies which now manifest themselves in their early stages require checking and in some cases correction. For example, there is a feeling in some quarters that the influence of Lutheran and Episcopal conceptions of churchmanship has got out of hand in the council. In other quarters it is charged that conservative economic views are dominant, but many accuse the council of being too radical. Some criticize the council for taking any position whatever on social or political questions. A per-

sistent complaint is made that the prophetic spirit of Christian protest has been lost in the wheels of National Council organization.

These and other issues should be faced, but they must be faced in the light of what the National Council is. It will do no good to seek an answer to such questions if we start with an erroneous conception of the nature of the council. Basically the National Council of Churches is an association set up by its constituent denominations to carry out an agreed program of work based on their common acknowledgment of Jesus Christ as Lord and Savior. It is not the sum of the twelve interchurch organizations which were merged to form the National Council, for the organization of the council was in itself a declaration that the objects of the separate organizations must be transcended in a new integration.

The National Council is therefore responsible to the denominations which created it, and it is limited by them. Since they are evangelical, the National Council is evangelical. The constitution of the council carefully guards against the possibility that the council will infringe upon the autonomy of its constituent denominations. These member churches are clearly and unmistakably sovereign and the National Council is their servant. It does what they want it to do. It says what they want it to say. While most of the decisions of its General Board or General Assembly are by majority vote, no denomination is bound that does not desire to be bound and any may dissent or decline to cooperate at any time. Any judgment on the National Council must also include a judgment on its member denominations.

III

The complexity of the National Council organization is illustrated by a four-page questionnaire which it sent last summer to the 4,000 persons who serve on its various boards and committees. The questionnaire sought to learn the professional, geographical, denominational and age groupings of members of the General Assembly, the General Board and the 199 committees and commissions of the council. It listed nine major interests of the National Council. These were divided into 61 subordinate interests. For example, one of the nine major interests is religious education. Religious education has nine subdivisions—children's work, youth work, adult work, leadership education, church school administration, curriculum development, weekday religious education, audiovisual and radio education, and English Bible. The last of these subgroups was responsible for carrying to completion the translation, publication and circulation of the Revised Standard Version of the Bible—in itself a long and difficult but enormously important project.

The scope of the council's work can only be suggested here. Another of the nine major interests of the council bears the prosaic name of "general organization and central services." It includes some things one would expect to find under such a title: business and finance, public relations, publication and distribution, field administration of local and state councils of churches, research and survey. But it also includes other enterprises one would hardly expect to find there: Church World Service, church building and architecture, broadcasting and films, and emergency services to men and women in the armed services. Most of these ten subdivisions have a national outreach, and three of them extend beyond the boundaries of our country. Altogether this division of general organization and central services reaches millions of people.

But this is true in even greater degree of another main division of the council's work. It is the division known as Christian Life and Work, which continues some but not all of the responsibilities of the Federal Council of Churches. Looking at its table of organization, one discovers the familiar department names of "international justice and goodwill," "church and economic life," "racial and cultural relations," "pastoral services," "social welfare" and "worship and the fine arts." This division is also partially responsible for the emphases of the council on evangelism, stewardship and religious liberty. In other words, here is the area of the most controversial and important questions which face the churches.

It is through this division of the National Council that the churches expect to speak on the great issues which concern Christians in the modern world. Here the churches must determine their positions on the bitterest, most crucial controversies of our time. Through Life and Work the churches expect to bring to bear the moral imperatives of the gospel on war and peace, on race relations, on economic systems and practices, on social welfare. Here they try to hammer out their common concern with evangelism and their witness to religious liberty. So on this division the most pressure is brought to bear by persons and groups which seek to bend the churches to their will.

Perhaps the outstanding achievement of this division in the past two years was the prophetic statement concerning the Christian repudiation of racial segregation which was made last June. Here the Christian conscience truly spoke, and when it spoke the nation listened. It was the kind of statement that will stand as the voice of the churches for a generation and will exert a more powerful influence with each passing year.

The work of the department of the church and economic life has also been outstanding, particularly in relation to the development of a sense of Christian vocation in contemporary terms. The joint department on religious liberty bore a faithful and effective witness last winter against the proposed Vatican embassy.

One of the most disappointing aspects of the leadership of this division has been the sterility during the biennium of the efforts of the churches in the field of international justice and good will. Perhaps this is only a reflection of what always happens when war is in progress, as it is in Korea today. Perhaps it is nothing more than the difficulties any attempt at honest self-criticism runs into at a time when every advocacy of peaceful settlement is interpreted as softness toward communism. Perhaps the philosophy which governs this phase of the council's activity needs re-examination. Or it is possible that the process of getting an idea through the National Council has become so complicated that all but the strongest impulsions fail before they reach the light of day. Whatever the explanation is, the churches are entitled to stronger leadership and a more authentic voice in this vital area of Christian concern.

(To be continued next week)

Deep in the Heart of Texas

Highland Park Methodist, Dallas—A Mighty Church in the Booming Southwest

EVEN a Hollywood press agent would stammer in Texas. Everything in the Lone Star state is so colossal, stupendous, gargantuan, cosmic that only a Texan's vocabulary can meet the demands upon it. And with the Texan it's not so much a matter of the words used—what are words, after all, but a feeble attempt to convey emotions?—as the flash in the speaker's eye, the pride in his voice, the not-to-be-hidden affection in his heart. Texas is something more than the largest state, where incredible fortunes gush from the soil, where skyscraper cities spring overnight from the prairies, where today's cornfield is tomorrow's subdivision and next year's parking problem. Texas is a state of mind. At this moment it is doubtless the most confident spot on earth.

There is a sense in which Texas is the last American frontier. That same boundless belief in the future which bore our pioneering fathers from the Atlantic to the Pacific may be found everywhere today in Texas. That same self-reliance and self-assurance and, yes, self-conceit which both awed and infuriated European visitors a hundred years ago is visible everywhere in Texas now. Texas knows that other states laugh at her bragging, and sometimes suspect that it covers a sense of insecurity. She grins complacently, for the bragging is only an expression of her satisfaction with her lot, and she has no fear of the future.

Texas is a new outcropping of the American dream expressed in the roaring energy which was felt in New York in the 1870s, in Chicago in the 1880s, in Omaha and Kansas City in the 1890s, in Los Angeles at the century's turn. But Texas has no dread that the dream will fade—not while oil flows and the cattle cover the plains and the chemicals of her Gulf coast are essential to so much of the world's industry. Who knows? Texas may be right!

It is time that in its Gallery of Great Churches The Christian Century should attempt to hang a portrait of a Texas church. For the churches in Texas are as out of the ordinary as everything else in that state. In the Texas cities they run to astonishing size; memberships of 5,000 are commonplace. In the towns church interests and civic interests are often indistinguishable. The preacher—in Texas he is still the preacher, not the minister or the pastor or (except in the Roman Catholic areas around San Antonio and El Paso) the priest—the preacher is a big man in town. Not infrequently, he is *the* big man. A Texas church, its ministry, its lay officiary, its membership, its program, is *felt* in its community. Texas churches, one comes to believe, are felt in this fabulous state more than any other institution.

When it came to selecting a church for the first Texas portrait to hang in the Century's gallery, the choice turned out to be largely arbitrary. It had to be a city church, for the churches in the booming cities of Texas are the most distinctive. But it could as well have been a church in Houston or Fort Worth or Waco as in Dallas. When the choice had settled on Dallas, it could as well have been the First Baptist or the First Methodist or the East Dallas Christian or the Highland Park Presbyterian or the Cliff Temple Baptist. In the end, however, The Christian Century determined to devote its first study of a Texas church to the Highland Park Methodist Church in a suburb of Dallas. Here is a church with a large and rapidly growing membership, an impressive plant, a distinguished ministry, and a location which gives it a strategic relationship to some of the most pressing issues in Texas church life. There are so many things, in fact, which give such a church significance that it is not easy to compress a study within the necessary limits of this article.

I

Let us begin by trying to describe the church as a hurried visitor might see it. It stands on a block of its own at the southwest corner of the campus of Southern Methodist University which, in 1916, gave the ground. Were it not for the massive gothic sanctuary that flanks the eastern end of the property, a stranger might mistake this impressive group of buildings, tied together by arched arcades, green lawns and sunken gardens, for some small but wealthy college. The plant consists of the sanctuary built in 1926; an educational building containing 50 classrooms, 18 group rooms and three assembly rooms; a memorial chapel; and an activities building larger and better equipped than the student union building on many a state university campus. This plant was completed in 1950; buildings and land have an estimated value of $2,250,000. There are 89,362 square feet of floor space in the various buildings. The spacious lawns and gardens give a superb architectural setting. A former member of the staff has claimed for the church the most adequate plant in its denomination. Certainly there cannot be many churches to challenge that claim.

A membership of more than 7,000 supports this institution. The annual budget, including benevolences, plus the money raised by the women's society, stands at $414,000. In addition there are many special and emergency philanthropies. On a Sunday morning, when there are two worship services and two sessions of the church school, cars not only fill the 300-car parking lots provided by the church but line near-by streets and overflow into the lots around the adjacent S.M.U. football stadium. Sunday morning around the Highland Park Church, in fact, looks not unlike a Saturday afternoon in November around a football stadium.

A staff of 32 employed workers directs the ceaseless program, and the church is notable for the number of its members who give regular voluntary service. The Century made its study in midsummer, while Dallas baked in a rainless heat which went above 90 every day and to 100

several times a week. That part of Texas was suffering a polio scare. Yet in the week between June 12 and 19 there were 1,450 in the graded classes in the church school (about 300 below midwinter normal) and 46 meetings, dinners and other activities on the program—a figure only about 30 below what one would find in winter months.

The two church services were crowded, despite the temptation Dallasites with air-conditioned homes must have felt to listen over the radio or listen and watch over TV. On a Wednesday night, just before the Fourth of July, when the mercury had registered an even 100 two hours earlier, more than 400 members were at the weekly family dinner, with no speeches to draw them, no "entertainment," just a standing invitation to a simple meal prepared by the church's catering staff, with opportunity afterward to sit around and visit or play the various games for which the recreation rooms provide facilities. During the school year, in addition to all its other activities the church provides accommodations for a 400-pupil public school whose building burned two years ago and has not yet been rebuilt.

Technically, this is a suburban church. Dallas' two fashionable suburbs, Highland Park and University Park, are actually enclaves of comfortable homes in separate municipalities around which the city, in its recent spectacular enlargement, has entirely flowed. The "Park Cities," as they are called, refuse to join Dallas, partly to save on taxes, partly to retain control of their own schools, police and other municipal services, partly to maintain strict residential restrictions, partly to keep liquor stores out.

Dallas, like other Texas cities, is growing at an astonishing rate. Between 1940 and 1950 the population of the city's "metropolitan area"—which includes the Park Cities—jumped from 376,548 to 610,852. The gains since then have been at a constantly accelerating rate. Highland Park and University Park are the sections where Dallas families that are sharing most largely in the wealth flowing over Texas are most likely to settle. To be sure, some of the supermillionaires build elsewhere, but the Park Cities have miles and miles of modern homes in the $20- to $40-thousand price range, as well as many costing far more. This is the part of Dallas which most bespeaks affluence, a community of families which either have climbed the business ladder or are well started toward the top.

II

Central to the Park Cities is the campus of Southern Methodist University. Its growth has been as spectacular as that of the city; today it is one of the outstanding educational institutions of the southwest, and it is expanding at a rate which has seen the erection of 27 new buildings since the war. About as soon as S.M.U. completed its first building (that was in 1916) a Methodist congregation began to hold services in it on Sunday mornings. It called itself the University Methodist Church and an S.M.U. professor, Ivan Lee Holt, now a bishop, served as its first pastor. Two others who were to be bishops—Paul B. Kern and A. Frank Smith—followed.

Locating S.M.U. just north of Highland Park started the tide of Dallas home-builders flowing north. University Park was formed, then incorporated, to take in the land on which the university stood and a great sweep of open country to the north and west. All this territory is now built up and Dallas proper, as was said, has flowed around it and is pushing its boundaries rapidly outward, block after block, covering more miles every year. If Dallas maintains for another decade the rate of growth shown by the 1950 census, it will contain 989,000 people by 1960. Actually, the rate of gain has gone up since the census was taken. Dallas seems sure to pass the million mark before the next count. Most of these newcomers will settle in the Park Cities and in the new sections of Dallas proper which surround them.

So rapidly did this shift of population set in after S.M.U.'s establishment that the congregation worshiping in its administration building soon felt the need of taking on an individuality of its own. Accordingly, the university gave it a tract approximately 300 by 500 feet sliced off the southwest corner of its campus; the municipality of Highland Park reran its boundary in order to take this in (thus making it the only church actually in Highland Park), and the Highland Park Methodist Church came into being.

The church, which contained about 750 members, at that time had a dynamic young pastor named Umphrey Lee. Greatly daring, the members rallied to their pastor's challenge to build a sanctuary to serve a possible future membership of 2,000. In 1926 this commanding edifice was completed. Ten years later, when Dr. Lee accepted a call to become dean of the divinity school at Vanderbilt, a young minister from Arkansas, not many years out of Union Theological Seminary, succeeded him. He found a membership of 2,400; the most optimistic forecasts of growth had already been exceeded.

Now, 17 years later, that minister, Marshall T. Steel, still in his forties, is still at Highland Park, and says he hopes to stay there as long as he remains in the active ministry. He has finished building the great plant which, eight years ago, a "master plan" committee projected for the congregation which now exceeds 7,000 and is growing at an average rate of about 425 new members a year. (Last year, as a result of participating in a statewide evangelistic campaign, it received 880.) From the president's office in S.M.U., half a mile away, Dr. Lee can look south and see the towering sanctuary built during his pastorate now the anchor of a church which, in terms of active membership, is probably the largest in American Methodism.

The stress, in that preceding sentence, falls on "active." It is not easy to keep church membership rolls up to date in Texas cities, where everyone seems to have come from elsewhere or be about to take off. A native Texan, the local jokesmiths explain, is anyone who has been in the state long enough to get his name in the telephone directory. So Highland Park reports 675 "inactive" members, most of them no longer in Dallas, though a considerable number still contribute to the church's budget. But its active membership of 6,332 (as of last June 1) is active to a degree seldom encountered in large congregations. More than 360, for example, make up the teaching and administrative staff of the 4,000-member church school. Nearly half the

church school enrollment is in independently organized adult classes. More than 400 sing in the eleven choirs, many of them of course youngsters. The board of stewards draws heavily on the time of its 199 members. So does the board of education. The Women's Society for Christian Service enrolls 1,400; the Men's Club, 1,100. Study of the church calendar shows that an average of about 80 different weekly "activities" are scheduled. Most of them are lay-organized and lay-conducted.

III

Perhaps the importance of this lay participation can be suggested by the church's experience last year with an evangelistic campaign. Texas is great country for evangelists. Summer and winter the Texas newspapers teem with reports of revivals. Naturally, the Methodists hold their share. Highland Park Church, however, has been reluctant to join in the denomination's evangelistic missions. "When we already are taking in new members faster than we know how to assimilate them," one minister put it, "why should we go into an evangelistic campaign?" Last fall, however, the church agreed to join its Methodist fellows in Dallas in their annual effort. It did so in its own way. It found its "prospects"—more than 800 families—in its own constituency. They were families whose children were already in the church school; families which were in some way affiliated with one of the church's clubs or adult classes; families which were attending the church's worship services more or less regularly. From that point, laymen took over. A "Fisherman's Club" was formed within the men's club. Working in pairs, within one week these laymen brought in more than 425 new members as Highland Park's share of the denominational revival. The "fishermen" in many instances were recognized leaders in the civic life of Dallas. So enthusiastic did they become over their experience that they have decided to carry on as a permanent organization.

And how, one asks, is such a congregation, growing at such a rate, assimilated and given adequate pastoral care? The members of the ministerial staff frankly say that it isn't. The associate minister, William H. Dickinson, Jr., working with a student assistant from the near-by Perkins School of Theology and another associate who will fill a vacancy which existed at the time this study was made, gives virtually all his time to pastoral work. He says that it is almost entirely "emergency" work. Demands are too heavy to permit much routine pastoral calling. Dr. and Mrs. Steel have made it a practice to invite to their home every person joining the church within a few weeks after joining, but they deplore the fact that with this year's almost 900 accessions they have fallen behind on that schedule.

There's a new ten-year "master plan" now in the making—of which more presently—and everyone concerned in making it is determined that it shall provide for much more intensive cultivation of the membership. No one is satisfied with the present pastoral program. "Our membership," Dickinson remarks with a wry smile, "divides into two classes: those who say Highland Park is the friendliest church they ever knew and those who say it is the coldest. The first class is a majority, and it is made up of the members whom we have really absorbed into the congregation's life. The second class is made up of those we haven't." Highland Park Church is resolved that assimilation shall be faster and more complete.

IV

Spend a Sunday morning with this congregation, and what sort of experience does one have? In the first place, it's a good idea to come early. If one attends the 9:30 worship service, the 1,400 seats in the sanctuary will be filled by the time the large robed choir enters. If one elects first to visit the church school at 9:30 the sanctuary may be filled by the time one gets there for the 11 o'clock service, even though chairs are brought in to accommodate the last possible attendant. When there is no more room the worshiper can go into the lovely Cox memorial chapel where large television screens, placed in front of reading desk and pulpit, make it possible to see as well as hear the service going on in the sanctuary. Only the 11 o'clock service is broadcast and televised. The radio and TV audience is reputedly the largest for any church service in the southwest—and the southwest teems with broadcast religious services.

As the service starts two of the ministers enter. It is a little surprising, in a gothic sanctuary of this sort with a service following stately liturgical forms, to find the ministers in sack suits contrasting with the robes of the choir behind them. But the ministers have chosen not to don gowns lest they be charged with "high church" tendencies. The order of worship follows the usual Methodist pattern, the only noticeable deviation being the use of the so-called "Korean creed," which has permissive sanction in the Methodist *Book of Worship*:

> We believe in the one God, Maker and Ruler of all things, Father of all men, the source of all goodness and beauty, all truth and love.
>
> We believe in Jesus Christ, God manifest in the flesh, our Teacher, Example and Redeemer, the Savior of the world.
>
> We believe in the Holy Spirit, God present with us for guidance, for comfort and for strength.
>
> We believe in the forgiveness of sins, in the life of love and prayer, and in grace equal to every need.
>
> We believe in the Word of God contained in the Old and New Testaments, as the sufficient rule both of faith and practice.
>
> We believe in the church as the fellowship for worship and for service of all who are united to the living Lord.
>
> We believe in the Kingdom of God as the divine rule in human society; and in the brotherhood of man under the Fatherhood of God.
>
> We believe in the final triumph of righteousness, and in the life everlasting.

Unusual as is this creed in a great church of the southwest, it is no more so than Marshall Steel's preaching. Texas is a state where scores of preachers are accustomed to congregations which crowd their churches, but most of them run to the calisthenic, high-decibel type of preaching. Marshall Steel's professors of homiletics at Union were Harry Emerson Fosdick and Henry Sloane Coffin, and it is easy to trace their influence. Especially Fosdick's.

The sermon is direct, very personal, and usually deals with some genuine problem of the religious life. When the Century made its study it found Dr. Steel in the midst of a series on "How God Helps Bring Strength to Your Lives." Frequently he deals with civic and social

questions, such as the responsibility of Dallasites for the unincorporated slum district of West Dallas, or with gambling problems, such as school lotteries and slot machines in the country clubs. (Both types of gambling have virtually disappeared from Dallas.) Characteristically, however, his preaching is a quiet, unembellished and rather brief treatment of themes which have to do with the personal meaning of religious faith and how to be better men and women. Yet Dallas, which has plenty of pulpit-pounders and is supposed to have high regard for clerical dramatics, responds.

"How would most Dallasites judge Dr. Steel's preaching?" the Century asked a man, not a member of the Highland Park Church, who had been testifying to this preacher's great influence on the city. "Oh, they'd say he certainly can talk!"

The Highland Park Church, despite its gothic structure, retains the central pulpit. It belongs there.

One other moment in a service at the Highland Park Church may surprise a visitor from other parts of the country, though not one from the southwest. At the close, "the doors of the church are opened" and the ministers step down behind the chancel rail to receive new members. It is not an empty form or a mere bowing to custom. There is almost never a service at which the invitation is not accepted. The congregation shows no impatience to get away; it has learned to stand while baptism is administered (as is frequently necessary) and while the ritual for the reception of members is observed. Thus, with six, ten, a dozen accessions, the membership keeps growing at every service.

"Do you know who these people are who come seeking entrance into the church?" one asks the Highland Park ministers.

"In most cases, no. Of the eight we took in at the service you attended last Sunday, I'd never seen six before."

"Is that a good thing? Do they understand what they are doing? Do the vows mean what they should to them? Aren't you in danger of taking in a lot of people who have little appreciation of the demands of Christian discipleship?"

"Maybe. But what is a church? It certainly isn't a club for saints. We believe it is a fellowship of those who are seeking after righteousness, and we believe that when they knock at the doors of the church, then is the time to swing them open and take them in. Our major responsibility starts once they cross that threshold. Our principle, in other words, isn't exclusion; it's inclusion, and then using every bit of the resources we have here, both personal and material, to do the best job of Christian nurture of which we are capable."

Everything of course depends on that last proviso, as the ministers of the Highland Park Church are soberly aware.

V

How is one to account for the mammoth congregations of the southwest? There are at least three Baptist churches in Dallas with memberships as large as or larger than that of Highland Park Methodist. The largest Southern Presbyterian congregation worships in the magnificent Highland Park church of that denomination. Eight of the twelve largest churches in American Methodism are in its south central jurisdiction—two in Dallas, another in Fort Worth, another in San Antonio, and the largest of all in Houston. The 40 Methodist churches of Dallas report an average membership of 1,104. What's the explanation for such figures?

In the case of the Highland Park Methodist Church a part of the explanation—and a highly important part—is to be found in the ministry of Marshall Steel. His long pastorate (long, that is, by Methodist standards in the south) has given him time to work his way into the life of his city until by now he has become a sort of community pastor-at-large. In the multiplication of personal contacts, Mrs. Steel is equally, if not more, effective. Together they form a parsonage couple who live amid a congregation's admiring affection which cannot be put into words; it must be experienced to be comprehended.

VI

Under Dr. Steel's direction a remarkable working organization has been created. Mr. Dickinson, the associate minister, took that post after returning from front-line chaplaincy service during the war. He is peculiarly effective in dealing with men; he hopes, like Dr. Steel, to make his pastoral ministry at Highland Park his life career. The church has three department heads for its church school. Miss Olive Smith, once in the general offices of the Methodist Board of Education at Nashville, directs the department of children's work, which includes everything up to junior high level. Elvin O. Geiser recently became director of the youth department and of "activities"—camps, clubs, teams, all that sort of thing. With a master's degree, Mr. Geiser got his training as head of physical education in the public schools of North Little Rock, Arkansas. The directorship of adult work had not yet been filled at the time the Century made its study.

Dr. Federal Lee Whittlesey, a graduate of the Westminster Choir College, conducts the church's music program along the lines that famous school has made familiar. It takes more than a program, however, to make a congregation respond to the lift of noble church music, and the effectiveness of Dr. Whittlesey's ministry may already be seen in the large choir enrollment as well as in his confidence that soon at least ten per cent of the membership will be participating in choir training and singing.

Perhaps the most unusual figure on the Highland Park staff is R. B. Brawner, the executive director. Brawner is another former schoolman, having come to Dallas from the superintendency of schools in North Little Rock. (One of the standing jokes among members of the Highland Park congregation has to do with the way in which, during the 17 years of Dr. Steel's pastorate, the church's staff has gradually filled with his fellow Arkansans. Among the present department heads, Dickinson is the only Texan.) In this period when the church is studying intensively ways by which to extract maximum use from its recently completed plant, the planning and counsel of this experienced, reflective and experimentally minded educator are an invaluable asset. Mr. Brawner is far more than a glorified business manager; he is what his title calls him, the church's executive director. Many another large church would

profit from having such an executive—but there are not many Brawners available.

But the great size of the Highland Park congregation is attributable to something more than a distinguished pastorate and a large and accomplished staff. The very atmosphere of Texas seems to favor churches. Church membership, especially in the evangelical denominations, is the normal, the expected thing. The "language of Zion," as our fathers talked it, is still current. Texas newspapers devote columns to reporting revivals; their news stories do not say that so many converts are claimed, but that so many have been "won to Christ." One revival running in Dallas while the Century's representative was there presented the governor of Texas one night as an exhorter—an episode regarded as so normal that no one took any particular notice. When a leading Dallas jeweler died, one day during the Century's visit, the front-page obituary in the Dallas morning newspaper said:

> Tall, spare and erect, [he] was an outstanding example of his belief that full happiness can be obtained only in adhering strictly to the teachings of Jesus Christ. [He] credited God for his successes, gave thanks to him daily for his blessings, accepted grief and hardships that came his way as part of his earthly trials. Though an idealist, he was practical in business and, as in all things else, turned to the Scriptures for guidance in winning his daily bread.

Try that out for size on the front page of your Boston or Detroit or San Francisco newspaper!

VII

Texans talk that way too, and without cant. Everything in Texas seems to open with prayer. Meetings of bankers' associations, conventions of insurance salesmen, public gatherings of every kind—all open with prayer. The football games in the vast Cotton Bowl open with prayer. One minister encountered by the Century told of being invited to open the selection of a bathing beauty queen with prayer. (He declined.) The annual state fair, which brings what seems like most of the population of Texas to Dallas every fall, closes with a religious service in the Cotton Bowl which drew more than 50,000 last year and expects to fill that stadium to its 75,000 capacity this autumn.

There is, of course, danger that such daily familiarity with the language and manners of religion will conduce to spiritual superficiality. Said a northern church leader who chanced to be in Dallas while the Century's representative was there, "Never have I encountered so much religion that meant so little." But that is a jaundiced judgment. Their religion *does* mean something, something that goes pretty deep, to thousands of Texans. These prove again and again to be the community leaders, the men and women who raise the great funds for community chests, who give with open-handed generosity to endless philanthropies and causes, who run the largest business enterprises. If their religion sometimes seems to lack in sophistication, it does not lack in reality.

Texans, however they may be affected by the booming prosperity in which they move, have a genuine attachment to their church and eagerness to serve it. "One of our problems," said a member of the Highland Park staff, "is to keep ahead of the demands of our people to be accomplishing something in the name of the church. We have to be careful not to propose any new moves until we are sure what we want to do and how to go about doing it. If you throw out a bait, you must be ready to reel in, for they'll grab it before it hits the water and run with it like an 800-pound marlin." Raising the budget of such a church as Highland Park seems to be no problem, but there is some significance in the church's rule that no member can give more than one per cent. If members offer more—as they sometimes do—they are directed to special projects which need their financial help.

One fact about this Dallas church that impresses the observer is the way in which it tries to project its influence. About a third of its regular giving now goes for outside projects at home and abroad; the pastor tells his people that he will not be content until they are giving at least as much for others as for the work of their own church. Yet the word of commendation which he wrote them on the completion of their building program was deserved:

> In six years of building fund emphasis you have given more than a million dollars for buildings, furnishings and landscaping. But such giving has been a "second mile" generosity. During that same period you have given another million dollars for continuing your regular church work. Of that amount more than $350,000 has been given for benevolent ministries to help people beyond our own membership. . . . While you have been under the extra expense of a building program you have increased your giving to benevolences from $35,000 a year to over $80,000 annually.

One example of the Highland Park Church's desire to extend its usefulness has been its establishment of other churches. A visitor to Dallas will note the almost total absence of Southern Baptist churches from the great new home-owning areas which have developed since boom days began. Any section of Texas without Southern Baptist churches looks queer, yet here is the wealthiest and most rapidly growing part of "Big D"—as the city is known in Texan slang—with little more than a Baptist outpost or two on its edges. Why? One great reason is that the ministry of the downtown Baptist churches during the years when new communities were being laid out did not encourage the formation of congregations which might cut into downtown attendances.

The Highland Park Church has taken exactly the opposite course. Although it is only 26 years since its own first unit was built, within the last 12 years it has helped start four other churches in what it might have regarded as its own contributing territory. Helped, that is, sometimes by buying the ground, usually by paying the minister's salary until a congregation could be collected large enough to support him, sometimes providing his parsonage, paying the interest on the loans required to get a first building erected. And it has opened its membership lists to the ministers scouting for charter members of these new congregations.

The Century's representative was shown the spot where the latest of these new churches—this one a cooperative project in which other Dallas churches are sharing—is to be built this year. It looked like any other pasture (though the four-acre plot had cost $16,000, which is fairly high for pasture land) and it faced open fields. "Why here?" was the natural question. "Where's the

congregation to come from?" "You see that wheat field? The contractor promises to have 450 houses completed there by January 1, and every one of them will be sold before it is finished. A good many of them have been sold already." The Highland Park Church plans to launch still another church in a section just beginning to fill up two or three miles northeast of its location; that's a project for later this year.

Perhaps as imaginative as any of the enterprises which this church has undertaken is the annual school for supply pastors in its denomination's south central jurisdiction. About 150 of these are brought in every summer for an intensive five-week course at the adjacent Perkins School of Theology at S.M.U. Drawn from the eight states of Texas, Oklahoma, New Mexico, Louisiana, Arkansas, Missouri, Kansas and Nebraska, in four summer sessions they can complete the Methodist conference course of study and thus become eligible for ordination. In the main, they are mature men—with a sprinkling of women—who have left various occupations to become pastors in small towns and on rural circuits. Three in this year's school with whom the Century talked had been, respectively, a Greyhound bus driver and dispatcher in Oregon, an accountant in a Missouri city, and a salesman for a Kansas wholesale grocery house. They furnish the backbone of Methodism's ministry in smaller communities, and the summer school is an effective effort to insure that their minds are furnished for competence in that task. The Highland Park Church, with an annual appropriation of $4,200, provides a third of the cost of this school, and plans to increase that investment.

Space limitations make it possible to speak of only one other example of this church's projection of its influence. (The budget lists 25 regular benevolent items, and special ones are constantly being undertaken. One Sunday morning while the Century was in Dallas, for instance, a missionary who spoke unheralded before an adult class in the church school went away with $700 to complete the purchase of a jeep station wagon and 25 53-gallon drums of gasoline to keep it running for a year.) Across the Trinity river from Dallas lies the unincorporated settlement of West Dallas, now being industrialized with cement plants, steel mills and other large enterprises, but until lately known mainly as a noisome, crime-breeding district in which about 35,000 Negroes, Mexicans and poverty-stricken Anglo-Saxons have existed in indescribable squalor.

West Dallas is the other side of the picture of Dallas' booming prosperity. It has been a festering source of lawlessness, disease and human degeneracy. The Highland Park Church began to take an interest in this region a dozen years ago when it provided a visiting nurse, who ever since has been working with mothers and children who otherwise would receive almost no medical attention. About $260 a month is given to provide milk for families which the nurse discovers would otherwise be without it. Rankin chapel, an institutional church in West Dallas, is helped financially and with equipment for its craft classes and gymnasium.

At the moment, the Highland Park board is asking whether it should not assume a much greater responsibility in West Dallas. A government housing project is going up there which, within the next year or two, will alter greatly the character of that depressed and depressing area. With decent housing coming in, sewers, good schools, is it not time for such cooperative Protestantism as there is in Dallas to support church enterprises there on a scale much larger than anything so far attempted? A new church is already located at a strategic spot, and the Highland Park Church is providing the pastor's salary. But this is only a start, and this church which has been a staunch supporter of and generous contributor to the Dallas council of churches can be counted on to take a leading part in any larger undertaking that the church council may project.

VIII

One of the impressive aspects of this church is its refusal to rest on its oars. A membership growth of 4,700 in 17 years might seem to justify taking a breather, or at least a measure of complacency with past accomplishments. Nothing of the sort is discernible. At present the attention of the congregation is being brought to focus on the preparation of another "master plan" to guide its activities for the next ten years. This, a joint product of the church's staff and the executive committee of its board of stewards, has already reached a tentative form where its main outlines are clear. Every organization in the church has been asked to search out the weak spots in its program or to explore its neglected opportunities, and the new plan is aimed at these.

For instance, the music department will not only plan to expand to include a tenth of the membership in its many choirs, but its staff will be enlarged enough to provide individual instruction for those selected to become music leaders in the departments of the church school. The church school itself contemplates a weekday program that will reach as many as are in Sunday classes. Much greater emphasis is to be placed on the training of church school teachers; other churches will find it instructive to watch the working out of a system of rotation which is projected so that after three or four years of teaching the church school teacher can get into a class for a year and then, refreshed, resume teaching.

Better ways for assimilating new members are being studied, and new methods of serving those already in the congregation. One project, to take one illustration of the sort of thing being planned, will recruit men in the membership who have gained eminence—the Highland Park Church is full of community leaders—to give personal, individual counsel to boys of high school age who are considering entering the same fields.

During this next decade the church hopes to reach its benevolent goal of giving as much for people and projects beyond its borders as is spent on itself. This involves, in preparing the "master plan," a re-examination of what now goes for overseas and for home missions. One important factor is the attention being paid to work among Negroes, both in West Dallas and over a large area of the southwest. The Highland Park Church has already committed itself, as part of this extension, to support a school for Negro ministers in some respects comparable to the supply pastors' summer school it is already helping to support at S.M.U. The new school is

planned for district superintendents in the central (Negro) jurisdiction of the Methodist Church.

The booming southwest offers America's churches today's greatest challenge and tomorrow's largest possibilities. Religion is struggling for the soul of this region which is so confident of the dominant part it will play in the American future. At present that struggle seems to be carried on too largely through the spectacular ministries of revivalists, fundamentalist preachers and public forms of pious observance. Today's Texas responds to that sort of approach. But tomorrow?

The cities and towns of Texas are filling up with newcomers who have not been conditioned by a childhood in the revivalistic south. A new generation of young Texans is moving into leadership with a cultural outlook very different from that of its predecessor. These younger Texans are products of modern high schools and of such colleges as Southern Methodist, Texas Christian, Rice and the University of Texas. They respond to the kind of Christian ministry which comes from such theological schools as Perkins and Brite and the undenominational divinity school being developed at the University of Houston. There are even signs at the Southern Baptist seminary in Fort Worth and at Baylor of recognition of this "new day a-comin'."

The Highland Park Methodist Church of Dallas represents about as well as any single church could this struggle to preserve religion's power, and extend it, in the Texas that is to be. It is, first of all, a Methodist church, and Methodism stands as the foremost "liberal" denomination of the southwest. (There are Episcopal, Congregational and Unitarian churches, all liberal, but their number and membership are small. There are liberal congregations in the other large denominations, but they do not set the denominational tone.) It stands arm in arm with a university and a theological seminary which champion modern scholarship. It has a ministry trained to deal with the graduates of progressive schools and colleges. It has a plant and program which keep pace with the southwest's instinct for bigness. And it has a lay membership which, already including a surprising portion of the civic and professional leaders of its city, is ready to support whatever church enterprise it can be convinced points forward. The eyes of this church are on the future.

Intimations of Intimidation

By Harvey Seifert

"IN OUR TOWN," a teacher recently wrote, "it is safer to stay at home and watch 'rassling' matches on television than it is to think and act on the important issues of our day." Nearly everybody can parallel that statement from his own experience. No matter what one's profession or occupation, the big temptation in these times of loyalty oaths, character assassination and protest committees is to seek safety in silence. The more intelligent and sensitive the person, the greater the temptation. But that way lies totalitarianism. So we have got to look the fact of intimidation in the eye, decide what to do about it, and then do it. Virile and prophetic leadership is needed more badly now than ever, and the voice of conscience must be heard.

Viewed in one way, repression is evidence of the strength of the progressive conviction of our times. The fundamental reason for the intensification of pressures to conform is that the world refuses to conform without great and increasing pressure. It is making, slowly and painfully, a major transition toward a more humane, a freer and more brotherly order. It is this longtime movement that is being challenged. One of the challenges comes from communism, which is in essence counterrevolutionary. It repudiates freedom of inquiry and independence of expression in the effort to impose its own form of statism, its own system of intimidation. Another challenge comes from those enemies of communism whose opposition goes to the other extreme and results also in totalitarianism.

It takes a steady conviction and a clear mind to walk the middle road toward a better world these days. It takes courage to recognize and admit that change is necessary, that long-established social habits must yield to new ways, that old institutions must give way to better. It requires faith to believe that the liberal democratic vision is true and will in the end prevail. But it is entirely possible that its goals are nearer accomplishment than they have ever been. Prophetic spirits must not forfeit the future by yielding to intimidation.

A cause may be lost because of the superior energy and skill of its opponents, or it may fail because of the silence and inactivity of its adherents. The latter is our temptation. It is not so much a matter of denouncing our insights and joining the camp of the enemy as of concealing our convictions and retiring from the fray. The worst thing Hitler did to German clergymen, it is now clear, was not what he did to them in concentration camps but what they did to themselves in the privacy of their studies because he made them afraid. Multitudes of Americans today, including many clergymen, act as though we are already living under dictatorship. On controversial matters too many of us take on the protective coloration of popular views. Already many have adjusted their speech and thinking to the forms that totalitarianism would allow.

The behavior dictated by unadmitted fear is worse than the compromise consciously made. On the one hand, we know that we ought to obey God rather than men and that the gospel should be as fire in our bones. On the other hand, we are caught between the pressures of powerful groups in both church and community. We therefore invent devices which will allow us to yield to the pressures and at the same time to believe that we are acting courageously. Certain common rationalizations provide us with

escape routes, permitting us to surrender and yet, in our own eyes, to save face. By yielding to these temptations we actually contribute to the triumph of reaction in the social struggle; yet we live under the illusion that we are contributing creatively to constructive change. This hypocrisy poisons the soul and corrupts church and society.

Fears Must Be Faced

One such device is misuse of the ethical principle of the best possible. Any realistic approach to ethical analysis must recognize that in our interdependent society courses of action for any one of us are limited by the choices of the rest of us. The theoretical best is often not available in practice. Our duty is to do the best possible under the circumstances that confront us. When an employing board makes it clear that the minister will be dismissed if he continues to preach on certain themes, the preacher cannot continue both a comprehensive witness and an uninterrupted ministry. He has to choose. This sort of weighing of values is a constant necessity. There can be no objection to a choice of lesser evils if the selection possible is actually limited to varying degrees of evil and if the choice made is genuinely the result of conscientious, objective evaluation. The difficulty arises when the subjective desire for our own comfort unduly weights the balance on the side of selfish preference. Such an expediential morality has little resemblance to the demand of the God we claim to serve. Yet we often equate the two.

This can be done by overestimating the strength of evil or by underestimating the possibilities for good. We may convince ourselves, for example, that "things have gone too far and further opposition is useless." Because we think an election is going to be won by the opposition anyway, we remain silent and safe. Thus we may forget that certain evils are so great that we can retain personal integrity only by unremitting opposition. Thus we may also neglect the fact that repeated defeat is often the lot of minorities before an ultimate triumph, which can eventually be won if they do not surrender prematurely. Victory may follow defeat; it never follows cowardly silence.

Individual Responsibility

Or we may rationalize, "After all, I am only one person. I won't be missed. Now if I were Harry Emerson Fosdick or Winston Churchill . . . But I'm only Sam Smith of Jonesborough." Such a statement overlooks that creative courage is one factor in making Fosdicks out of Smiths. Moreover, this disclaimer neglects the role of the individual in a democracy. In spite of vested interests or political machines every single citizen, if he chooses to exercise his right, is an equal source of ultimate political power. The initiative of only one person is often the spark needed to transmute general apathy into creative energy. Worst of all, however, this self-depreciating rationalization limits the power of God. God has sometimes changed the course of history when one man was faithful to his highest insights. But what happens when nobody is faithful?

Another common device for escaping responsibility is to underestimate the nature of the evil we face. The voice of the tempter may soothingly whisper, "This is such a minor matter, it is not worth a stand. Wait until a major threat appears." Sometimes this is sound strategy. Oftener it is not, for the reason that the major threat consists of a succession of smaller steps. One technique of totalitarianism, for example, is to immobilize the opposition by a succession of moves no one of which seems crucial, but all of which together add up to disaster. In such a continuum of events one can oppose the trend only by drawing the line at a specific point. Civil liberties are protected by supporting the rights of single obscure individuals. A pinch of incense was a small thing, in itself, but it became decisive when the Christians of the first century refused to lay it before Caesar's image.

We may also misinterpret the ethical situation by overestimating the value of our own comfort or of some other subordinate good. "After all, I must live," or "It is more important that the organization be preserved," has often been used to pacify consciences while God's purposes were betrayed. We need a constant clarion reminder that the preservation of the life of individuals or institutions, if it is bought at the price of the denial of their function, is actual death. "Whoever would save his life will lose it."

No Moral Laissez Faire

Another escape route to avoid giving courageous witness is provided by a mistaken view of the educational method. We may genuflect before the holy trinity of group dynamics, the democratic process and permissive procedures, and then proceed to slide into the padded pew of innocuous quiescence. This is such a misuse of valuable and valid principles as was never intended by the most responsible educational theorists. Beginning with the present interests of people does not mean ending there. Recognizing that growth may occur slowly is vastly different from not moving at all. Democratic leadership is superior, but identifying it with laissez-faire nonparticipation is a contradictory distortion. There is a place for prophetic enunciation in the group process. Discussion is ineffectual when no one has anything stimulating to say. Absence of disagreement in a group is not an indication of health, but a symptom of coma preceding death.

Still another basis for unacknowledged intimidation is a false specialization. Among the famous last words of abdicating idealism are these: "Of course the battle against social evil needs to be waged—but not by me, whose abilities are obviously better suited for devotional poetry or pastoral counseling or theological speculation." The fact that these are comparatively "safe" areas often arouses no suspicions. The emoluments of social approval accompanying them are accepted as natural consequences of our calling rather than as indications that we may have shirked our full responsibility.

Let there be no misunderstanding here. There is a legitimate place for limited specialization in the ministry and for an even narrower concentration among professional scholars. Most specialists are not rationalizing; theirs are important fields. All that is being recorded here is the suspicion that part of the current popularity of certain specialized disciplines or activities in religious circles is due to the unconscious desire for social acclaim at the same time that one wishes to be socially creative. If this be true, a stentorian call to self-examination is in order. Regardless of his point of emphasis, every minister is

charged with energetically presenting the full gospel, including those phases which plunge him into the melee of conflicting and bruising social forces. Regardless of his professional concentration, no citizen is exempt from the obligation to participate in public discussion on controversial matters.

Theology of Irresponsibility

Last in what might be an even longer list of face-saving modes of surrender is an exaggerated theology of human irresponsibility. A distorted emphasis on the sovereignty of God is being used to weaken man's initiative and corrode his sense of responsibility. An undue sense of despair about everything human tends to make any social hope for this earth appear illusory. A deep pessimism regarding the possibilities of society leads to a more ready contentment with an unjust status quo. Under such circumstances the idea of the end of the age more easily becomes a fantasy serving to relieve the pain of present existence.

There may be some value in the more moderate formulations of such theological positions, particularly as a corrective to other extremists. However, they also provide convenient escape routes for men of lesser stamina. By retreating behind ramparts of esoteric language and theological preoccupation, such men exalt their feeling of making a distinctive contribution. At the same time they are protected from attack by pagan social interests because they pose no threat to such groups. Thereby in a time of crucial social decision they strengthen the likelihood of a drift toward reaction. Theirs becomes a theology of accommodation to defeat.

How can we be delivered from the temptation to capitulate before the threats of contemporary pressure? Basically our reaction depends upon how deeply we are laid hold of by an overpowering purpose. For those utterly committed to God's way of love, the sufferings of modern men become monstrous evils; to remain silent before them is to cause the stones to cry out. For those absorbed in close fellowship with God, the opposition of man is comparatively incidental.

In this critical period of basic transition, a courageous Christian witness is especially essential. The civilization of centuries is being shaped by the decisions of decades. This can be the church's most glorious hour—provided the church can now become a fellowship of those who refuse to be intimidated. "Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed" (Hebrews 12:12-13 R.S.V.).

Wait for the Verb!

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been accused of being a member of the Society for the Resurrection of Old Jokes. I admit it. My only excuse is that the old ones, like old friends, are best. When you hear a really good one you know that Chaucer told it, or more likely Homer.

Here, for instance, is the ancient wheeze about the German sentence, which has leaped right into the center of a lot of things, religious and political. It is the one about the two Germans who went to a meeting where the speaker was long and tiresome. "Let's go," said one. "No," said the other, "let's wait for the verb."

That gives a fair idea of German sentence structure all right. Mark Twain put it picturesquely:

> Whenever the literary German dives into a sentence, that is the last you are going to see of him till he emerges on the other side of his Atlantic with his verb in his mouth.

And James Russell Lowell, struggling with the native tongue as a student in Germany, thus described it:

> Aber potztausend Donnerwetter! What a language it is, to be sure! with nominatives sending out as many roots as that witch grass which is the pest of all child gardens, and sentences in which one sets sail like an admiral with sealed orders, not knowing where the devil he is going until he is in midocean.

Quite literally, in many ways, the world is waiting for the verb. There used to be a popular song, "All the world is waiting for the sunrise." Today a better one would be, "All the world is waiting for the verb." For that is the exact truth. In the tension between the West and the Orient, the Orient is "waiting for the verb," the act, which will give some point and meaning to loud-swelling words about racial equality. Asia has had nouns and adjectives enough, and Asians are getting tired of waiting for the verb. That is what most of the shooting is about, in case you didn't know.

It is the same with the whole matter of church union or even real cooperation. Take a conference like the recent one at Lund, Sweden. I was not there, so I am not bothered by such things as facts. But from all the reports one gets the notion that Lund was a great success in nouns and adjectives but a failure so far as verbs go. There were no verbs of action audible to the naked ear.

Someone asked Averell Harriman, that veteran of many European conferences, "How is your French?" He answered instantly, "My French is excellent, all except the verbs." (Anyone whose youth was marred by a struggle with French irregular verbs will sympathize with him.) His remark is often paralleled by, "Our religion is excellent, all except the verbs." The adjectives in it are wonderful —"holy," "sacred," "divine," "noble," and all the rest of the thesaurus. There are glittering nouns to match. But no great verbs. Yet there are great verbs in the Christian religion—"come," "follow," "go," "do," "be," "work," "fight." Millions of people are waiting for the verb to go with the noun "brother," the deed to make it more than a word.

The verb is the sinew of speech. The Founder of Christianity liked verbs. He said, "You know these things, blessed are you if you *do* them."

Yours,

SIMEON STYLITES.

BOOKS

Pursuit of Great Ideas

GREAT VOICES OF THE REFORMATION, AN ANTHOLOGY. *Edited, with introduction and commentaries, by Harry Emerson Fosdick. Random House, $5.00.*

BEACONLIGHTS OF WESTERN CULTURE, CONDENSED VERSIONS OF GREAT BOOKS THAT HAVE SHAPED OUR SPIRITUAL HERITAGE. *Edited, with introductions, by Erik Achorn. Beacon Press, 3 vols., $12.50 (or $5.00 each separately).*

THE CHRISTIAN READER, INSPIRATIONAL AND DEVOTIONAL CLASSICS. *Edited by Stanley Irving Stuber. Association Press, $4.75.*

GREAT BOOKS: PANACEA OR WHAT? *By Edward A. Fitzpatrick. Bruce Pub. Co., Milwaukee, $2.75.*

THERE is more than one way of coming into contact with the great minds and great books and thereby gaining possession of some of the great ideas that have given power and direction to our Western culture. These four works illustrate four ways: (a) Fosdick's way is by extended selections from the writings of great thinkers. (b) Achorn's is through condensed versions of important classics. (c) Stuber's is by the use of a large number of very brief extracts, sometimes no more than detached sentences, from the works of chosen authors. (d) Fitzpatrick discusses, in a sternly critical mood, the plan which has come to be known as *the* Great Books program, and not inappropriately because it alone, among the methods here listed, proposes that the reader tackle the selected great books in their unabridged entirety. I have no intention of arguing for the validity of one of these methods to the disparagement of all the others, but it does seem interesting to see all four of them so ably represented by books published almost simultaneously.

Fosdick's "anthology" from Reformation writers does not quite match the usual meaning of that word because its selections, though only parts of books, are very substantial parts. The editor does not hesitate to include extracts of from 10 to 20 pages from each of several of Luther's books and from Melanchthon's *Loci Communes,* and still longer ones from Hooker's *Laws of Ecclesiastical Polity* and Cotton Mather's *Magnalia Christi Americana.* About twenty authors are included, from Wyclif to Wesley. The impact of these fairly ample selections is reinforced by the carefully studied and vigorously written biographical introductions. Students of Reformation history who lack either the time or the library resources to acquaint themselves with the full texts of the classic writings of the pioneers of Protestantism will find here a very useful body of source material. Many others who do not class themselves as students and whose interest is not primarily historical may well read these extracts for instruction and edification.

Achorn's collection has a much wider chronological scope (from Plato to the U.N.'s "Universal Declaration of Human Rights") and a much greater variety of material (philosophy, science, political theory, economics, but no religion as such), and follows the plan of giving condensations rather than extracts. In some cases, as with Newton's *Principia,* what is really an extract admirably serves the purpose of a condensation. There are, in reality, a good many books from which it would be possible to select a few pages in which the author has made his own summary. The alert editor of a volume of condensations will not overlook such cases. Mr. Achorn's abridgments seem to me to have been made with skill and discretion. He is himself a historian of marked ability. His *European Civilization and Politics Since 1815* (1934) is one of the best surveys of Europe from Waterloo to the League of Nations. In the present three-volume set of *Beaconlights* he devotes one entire volume to Adam Smith and Malthus, whose great works, the *Wealth of Nations* and the *Essay on Population,* though of course abridged, are presented more nearly in full than any of the other great books that are introduced. There is a good deal to be said for the method of presenting great books in condensed form. Of course it is conventionally proper to protest against putting the knife to Plato, but reducing the *Republic* to about one-third of its original wordage seems to me much less of a loss than the omission of the other dialogues entirely.

Stanley Stuber's *Christian Reader* will be of great value to Christian readers. Perhaps I do it an injustice by including it in the group of books here under discussion. Its main purpose is not to acquaint its readers with the course of Western thought, the development of European civilization, or the great books and ideas that have been the impelling forces and the products of the cultural process. The compiler's purpose is to provide nourishment for the devout life by extracting spiritual vitamins from the words of some of the greatest Christian saints and sages, from the 1st century to the 20th. He begins, in fact, with some of the words of Jesus as recorded in the Gospels. The book is admirably adapted to the purpose for which it was designed. The selections are brief, pungent and pertinent. They will average not more than five or six lines in length, and many are much less. This means that they are aphoristic rather than argumentative. The criterion of this book's merit will be its usefulness in the cultivation of the spiritual life. That it also provides some introduction to several great thinkers and great books, is incidental. The biographical sketches are selected from older writings; e.g., the sketch of Calvin is by his contemporary Beza.

Dr. Fitzpatrick, an eminent Roman Catholic educator, former dean of graduate studies in Marquette University and now president of Mount Mary College, with experience also in public school administration and various forms of public service, gives a sharp critique of the Hutchins-Adler Great Books course. He does not criticize the selection of books. Naturally he does not object to the predominance of Thomas Aquinas (especially in the *Syntopicon*), to which I myself have adverted critically from time to time. His criticism is directed toward the course as a project in adult education rather than against the idea that it is worth while to read the great books or against the choice of books included in this particular set. While he does not explicitly challenge the thesis that great ideas are best gained by reading in unabridged form the books in which the creative master thinkers stated them, he gives several sound reasons for considering the program inadequate. It assumes that practically any adult can read any book with interest and understanding (the "egalitarian illusion"). It fails to provide the historical background and sequence that are essential to the right understanding of any great book. It relies upon the services of amateur discussion leaders who, in the standard training course of seven sessions, cannot possibly get more than a superficial drill in the mechanics of group discussion. The lack of competent leadership is the most important item in the whole critique. In view of this lack, the program encourages the expression of opinions more than the attainment of knowledge, and may in the long run breed complacency with low intellectual standards. It exploits the concept of the Socratic dialogue as the way to wisdom, but it cannot supply even a single Socrates—not to speak of one for each discussion group. In conclusion, Dr. Fitzpatrick makes constructive suggestions as to how a Great Books program, if it makes less pretentious and exclusive claims for itself, can be made a part of a more comprehensive and pedagogically sound system of adult education.

W. E. GARRISON.

Books in Brief

TRUTH. *By St. Thomas Aquinas. Vol. I, Questions I-IX. Translated by Robert W. Mulligan, S. J. Regnery, $7.00.* As a young instructor in theology in the University of Paris, Thomas Aquinas conducted 253 academic disputations, according to the classroom practice of the time, in which questions were propounded, provisional replies suggested, difficulties raised and answered, and final decisions with supporting arguments given by the teacher. When written up, these disputations became the treatise *De Veritate,* the earliest of the voluminous works of St. Thomas. He was

in his early thirties at the time of its composition. This is the work now beginning to appear in three volumes in its first complete translation into any modern language. Even the original Latin text as published has been regarded by scholars as corrupt. A commission appointed by Leo XIII has produced a definitive text, still unpublished, which has been made the basis for this translation. The theme, "Truth," as St. Thomas treats it, relates more to the theory of knowledge than to the nature of truth. It falls into three main parts—man's knowledge, God's knowledge, and angels' knowledge. Since the method is exclusively speculative, the lack of empirical data or revealed information is no hindrance to arriving at very positive conclusions in regard to the extent and particulars of the knowledge possessed by angels and their modes of intercommunication. There are also extended sections on Providence and predestination.

LIBERAL ARTS DICTIONARY IN ENGLISH, FRENCH, GERMAN AND SPANISH. *Edited by Mario A. Pei and Frank Gaynor. Philosophical Library, $6.00.* More than 2,000 words used frequently or in technical senses in discourse concerning literature, art and philosophy are here defined in English and their equivalents are given in three other languages. Cross-reference lists make it possible to start with the French, German or Spanish and locate a word and its definition in the English alphabetical arrangement. The usefulness of such a dictionary, for persons whose interest in the literature of these fields outreaches their vocabulary in the several languages, is obvious. The distinguished editorship of the volume gives confidence that the work has been expertly done.

GERMAN-ENGLISH THEOLOGICAL WORD LIST. *By Carl Bangs. Author, 1615 W. Beverly Glen Parkway, Chicago, 50 cents.* Speaking of specialized dictionaries, these mimeographed sheets give one-word definitions of 500 words that the student particularly needs to know in order to read modern German works in theology and related fields of scholarship. Not intended to be a complete dictionary, but a convenient aid in acquiring (or refreshing) a limited special vocabulary.

LITERARY CHINESE BY THE INDUCTIVE METHOD. VOL. III, THE MENCIUS, BOOKS I-III. *Edited by Herrlee Glessner Creel. University of Chicago Press, $6.50.* At once a "method" for learning the language and an edition of the text of the first three (out of seven) books of one of the most revered classics of orthodox Confucianism, this third volume in Creel's "inductive method" follows the pattern established in the first volume, which was based on the *Hsiao Ching*, or "Filial Piety Classic" (1942). The text itself is given in bold and beautiful calligraphy. Faint figures key the characters to the notes which constitute a large part of the book. Other apparatus is added to aid the student. The three volumes are progressive. It will pay the student to take them in order. If that seems monotonous, he can get some variety by an excursion into Creel and Teng's *Newspaper Chinese* (1943), which also uses the inductive method.

PIERS THE PLOWMAN, A CRITICAL EDITION OF THE A-VERSION. *Edited by Thomas A. Knatt and David C. Fowler. Johns Hopkins Press, $4.50* Slightly earlier than Chaucer, the work consisting of "The Vision of Piers the Plowman" and "Life of Do-well, Do-better and Do-best" is second only to the *Canterbury Tales* as a picture of English life in the 14th century. It has generally been considered also a satire on the church and the clergy with correlative laudation of the simple and honest laboring layman. Robertson and Hoppé, in their *Piers Plowman and Scriptural Tradition* (Princeton, 1951), argued that "plowman" was a figurative term for a parish priest, and that the point of the poem was criticism of the monastic orders in comparison with the admirable and devoted "secular clergy." The editors of the present volume take neither extreme position, though they do point out that parsons and parish priests are criticized for their eagerness to leave their poor country parishes in the hope of striking it rich in London. The textual and manuscript problems in connection with *Piers* are intricate and technical. The manuscripts fall into three groups known as A, B, and C, with many variants in each. The specific assignment in this work is to present a critical, and so far as possible a definitive, text of the A version, which may be regarded as the original shorn of later additions. To this is prefixed an extended introduction, historical as well as linguistic, a still more extended body of notes to the text, and a glossary which will be much needed by readers not adept in Middle English.

A HANDBOOK OF MIDDLE ENGLISH. *By Fernand Mossé. Translated by James A. Walker. Johns Hopkins Press, $5.50.* If anyone wants to read *Piers* or anything else of that period, he might as well get down to it and study Middle English, the language of England from about 1150 to 1400 or a little later, and this is the best recent book with which to do it. It is a fascinating study for one with any interest in language. English was in a highly fluid state during this period, as all the modern languages were. It was losing the inflections it had inherited from Anglo-Saxon, incorporating the Latin derivatives that had come in with Norman French, and simplifying its spelling—a process that unfortunately stopped too soon. Mossé is an eminent French specialist in Germanic and English philology. In the first 130 pages he gives a detailed account of the grammar of the language and of the changes that were occurring; in the next 200 pages, a varied selection of texts from the 12th, 13th and 14th centuries; and then 100 pages of notes and glossary. This is no idle-hour reading, but if one really wants to learn about the English language and literature in their formative period, this is the book.

OUR ENGLISH BIBLE IN THE MAKING. *By Herbert Gordon May. Westminster Press, $2.75.* Published just eight days before the release of the new Revised Standard Version of the Bible, this survey of the history of the English Bible by one of the R.S.V. translators is practically spot news as well as a scholarly account of the whole process leading up to it. The author begins with a brief sketch of versions in the ancient languages, touches even more briefly on the partial translations into Anglo-Saxon by Caedmon and others, then passes on to Wyclif, Tyndale and their successors. The picture would be a little more complete if a page or two had been devoted to the medieval versions in the European languages—at least to the extent of recognizing that they existed. The idea of putting Scripture into the vernacular was not so exclusively a Reformation invention as is sometimes supposed. From Tyndale to R.S.V., Dr. May's story of Bible translation is clear, continuous, accurate, and as complete as most readers will need. It has an advantage over the many previous excellent books on the same subject in that it brings the record down to date. Ample attention is given to the many translations that have appeared during the past half-century, and two chapters are devoted to the inside story of R.S.V. This is an excellent book either for private reading or for use with a study group.

THE THEATRE, THREE THOUSAND YEARS OF DRAMA, ACTING AND STAGECRAFT. *By Sheldon Cheney. Revised and enlarged edition. Longmans, $8.00.* During the 23 years since its first publication, the excellence and popularity of this work have kept it alive on the publisher's list. But a good deal has happened in these years, in the theater as elsewhere; and new books have appeared which had to be added to the bibliography; and doubtless even the erudite author has learned some things that he did not know a quarter of a century ago. Consequent revision and additions have made this in many ways a new book. It is much more than a history of drama as a form of literature. That is an important part of it, of course, but much attention is also paid to what might be called the sociology of drama, to its place in the stream of culture, to the theater as an institution, to architecture and other arts related to drama, and to the men who have written plays and the men and women who have acted them. Television might have seemed to call for a whole new chapter, but the author sees that it has not yet made much history except the history of its invention and the wide distribution of "sets." Its development as drama is mostly in the future, about which he is hopeful. As to the present: "The progress of regular drama [on television] at this time can be judged by a

report from Los Angeles that viewers could witness in any week 80 to 90 murders over their sets, in crime plays." But Cheney is an indefatigable optimist about both television and the regular legitimate theater.

HISTORY OF THE THEOLOGICAL SEMINARY AT LANCASTER, PA., 1825-1952. *By George Warren Richards. Published by the Seminary.* For its first 109 years this institution was a seminary of the Reformed Church in the United States ("German Reformed" through most of that time). It was successively at Carlisle, York and Mercersburg before it settled at Lancaster in 1871. Since 1934 it has been a seminary of the Evangelical and Reformed Church. A union of two communions brought about this change. The seminary has been a tower of strength for its denomination, but it has also had on its faculty some of the men who made the greatest contributions to the cause of unity and the realization of an ecumenical church. To name the three most important: Philip Schaff, a professor during the Mercersburg period and the outstanding American prophet of unity; John W. Nevin, whose 1844 sermon on "Catholic unity" is presented at length in this volume; and George W. Richards, the author of this history, a professor in the seminary for 40 years and its president for 20, an outstanding leader in the modern ecumenical movement since its first beginnings. This book is more than the history of the seminary, though it is that in great detail; it is also an ample history of the communion from the time of its early planting in colonial America.

IONA: A BOOK OF PHOTOGRAPHS. *With a foreword by John Morrison. Iona Community Publishing Dept., 214 Clyde St., Glasgow C.1, Scotland, 12/6.* A lovely collection, beautifully printed. For those who have become interested in the project for the reanimation of the Church of Scotland which George Macleod and his associates have centered on the Hebridean island of Iona, these 74 pages of pictures will be the next best thing to a visit to the island. Enough text to explain the pictures, but not enough to distract attention from them. W. E. G.

CORRESPONDENCE

More Research Needed

SIR: I appreciate the article by C. E. Bryant in the Oct. 22 issue of The Christian Century. However, I wonder how this author in surveying the field of tax exemptions could have missed two very important segments.

The first is the postal subsidies which many religious magazines receive, both for mailing their magazines and in promotional mailings. A well organized religious press lobby operated in Washington to secure these low rates. The procedure is discussed in detail in the book *Church Lobbying in the Nation's Capital,* by Luke Ebersole (Macmillan).

The second is the tax exemptions enjoyed by religious publishing houses which exist primarily to supply literature to their respective denominations, but which in actual practice solicit business in competition with commercial organizations.

If Mr. Bryant is going to continue his study, here are two fields which should prove profitable to him.

WILLIAM H. LEACH,
Church Management, Editor.
Cleveland, Ohio.

The Churches and C.O.'s

SIR: The draft law, as revised in 1951, requires that conscientious-objector registrants who meet the criteria of the law for objectors shall perform two years of service "contributing to the maintenance of the national health, safety, or interest." The conference report released by the Senate-House committee which framed the final language of the law states that there shall be "no national work camps." In effect, this conference report seems to rule out Civilian Public Service as known in World War II, and the law has been thus interpreted by Selective Service. The churches have not been asked to administer the civilian work program as they were at the beginning of World War II. I have been in many conferences with Gen. Hershey in the past few years and one fact he has repeated many times is that the government plans to administer the civilian work program directly, without the churches serving in an administrative capacity as they did during Civilian Public Service.

The government has given a definition to the type of service which it regards as "contributing to the maintenance of the national health, safety, or interest" in two parts: (1) employment by the local, state or federal government and (2) employment by certain types of private nonprofit agencies primarily engaged in "charitable activity conducted for the benefit of the general public" or in activities "for the improvement of the public health or welfare." In keeping with this definition the government has let it be known to many federal, state and local agencies, to hundreds of public mental hospitals and similar institutions, and to private nonprofit agencies—including church service agencies—that conscientious objectors are available for employment in lieu of induction into the armed forces. In this connection work with many mental hospitals, TB sanatoria, hospitals, and a few church service agencies has now been regarded as fitting the definition of civilian work. These institutions and agencies are put on an approved list and are allowed to employ objectors. Two years of this work is regarded as filling the requirements of the draft law requiring objectors to give civilian service.

These institutions and agencies are to employ objectors on the same basis as any other employee. Prevailing rates of wages are to be paid. These prevailing rates are usually less, due to the nature of available work for objectors, than the equivalent of the total wages, maintenance and benefits of an army private.

As the plan of operation now stands, the churches which employ a small number of objectors are not serving as agents of the government. They employ objectors in ongoing services in the same way that they employ other workers not liable to the civilian work draft. They screen candidates for employment by the methods they use for all prospective employees whether objectors or not. The churches are not required to employ anyone against the churches' will; the objector is not required to work for a church or other private nonprofit agency against his will. If the objector is unsatisfactory in his work, the church or other agency may dismiss him at any time. The government does not hold the church responsible for finding such a man another job; this is the responsibility of the government. The church is not responsible for supervision of the objectors' afterhours or week-end activities.

The churches are not expected by the government to provide employment for their men, but are given opportunity to do so if the type of work is approved by the government. The relationship of the churches to Selective Service and to conscientious objectors is entirely different from that of Civilian Public Service days. Then an objector was compelled to work under a church agency and the churches were expected to administer his services. Now an objector is not compelled to work for a church, but is given a chance to do so. Now a church is not expected to administer the services of an objector, but is allowed to utilize the services of qualified objectors, under regular conditions of employment of other church workers, in certain types of service activities.

The government has reserved the right to withdraw approval of a given job opportunity or group of opportunities, with either public or private nonprofit agencies, including churches, at any time. Public relations problems, change of the character of work done, and other situations could be reasons for approval being withdrawn. In the event of loss of approval, conscientious objectors affected by the situation could either reapply with the same agency for work elsewhere in an approved job, or try to get work with a different agency.

As the situation now stands, it is comparable to the fact that approval by certain governmental agencies is necessary before relief work and missionary endeavor can be carried on abroad. Missionaries, for example, are always subject to final granting or denial of a passport by the government. This fact is not usually regarded as making missionaries the agent of the government.

It is our conclusion that the manner in which churches relate themselves at present to government, in the voluntary employment of objectors who voluntarily apply for church service, does not make the churches the agent of the government. Needless to say, the government might, at some future date, either suddenly or gradually, propose plans of operation which could lead to the churches' becoming the agent of the government. We do not believe this will happen, because the churches are very alert to any tendency of the government to make them its agent in the civilian work program as was done during World War II. At the same time, government has made it clear that they do not want to have the churches serve in an administrative capacity as they did in Civilian Public Service.

A. Stauffer Curry.
National Service Board for
Religious Objectors,
Washington, D. C.

Lest We Forget

SIR: This morning's broadcast of news (Oct. 18) informs us that the Japanese government has refused to allow the showing of movies of the bombing of Hiroshima because too realistic and shocking, especially in the deforming and burning of children and babes. Better not let the Japanese see it, but please use your influence to secure a nationwide showing of that film *over here*, lest calloused Americans forget! Archibald G. Adams.
Hephzibah Baptist Church,
Coatesville, Pa.

Churches Overseas

SIR: It is not too widely known that in many of the chief cities round the world where many thousands of United States citizens, and most of them nominally Christian, reside, there are union or community churches ministering to the English-speaking colony. Many of them are solid churches with regular membership, full-time pastors, programs of Christian education and normal parish activity. Others are less well established churches, served on a part-time basis by missionaries or service chaplains. But in any case they furnish a Christian center for fellowship, worship and inspiration.

People who are going abroad might well have in mind these overseas community churches, and those who have relatives or friends abroad might write them about these churches. Pastors in this country are urged to write to the pastors abroad about members of their churches who are going overseas and ought to be brought into active fellowship and service in these churches. This is one very definite way of helping with the total over-all impact of the church in some of the world's most strategic spots during these critical days.

For more information about these churches, write to the Joint Department of American Communities Overseas, National Council of Churches, 257 Fourth Ave., New York 10, N. Y.

Robbins W. Barstow.
N.C.C. Joint Department of American
Communities Overseas,
New York, N. Y.

Korea Speaks for Itself

SIR: I also, "sick at heart," have just noted the letters from Margaret Murdock and Mildred Harvey deploring the fighting in Korea in the Sept. 10 issue, and feel impelled to give factual reply. Miss Cleghorn's autobiography was one of our most-thumbed books before the Communist invasion of Seoul, when our library was looted along with all else. That was after Communist agents had entered the Seoul home of my dear friend Ethel Underwood and killed her. At that time in South Korea alone there were over 2 million refugees from Communist terror in the north. Christians, the special objects of Communist hatred, had fled across the 38th parallel in such numbers that the existing churches could not accommodate them even with duplicate services.

When we returned last June to Pusan after a two-year exile, our incoming plane was fired on by Communist guerrillas. On my first night train ride we were again fired on. Last week, 10 miles north of Pusan, we drove past the charred chassis of a truck that had been attacked the evening before; its driver and passengers had been carried off into the hills. Yesterday on a day train we passed the ruins of a small railway station that had been burned the week before.

After his return to Seoul, my husband sent a mission truck to a distant village to secure firewood urgently needed by the Korean students. It returned without the wood but loaded with villagers. The driver had met the entire population of that village fleeing before the threat of a raid by guerrillas from the mountains. "Before, at least half of these people would have remained and tried to meet the Communists' demands," he said. "Now they know better, and they flee—to the last man." After spending months in Korean villages talking to the bereaved residents, Author Phillip Davidson reported in the *Reader's Digest* that 95 per cent of them fear most abandonment by the U.N. to the Communists, believing there is no other way to deliver this land from the grim terror that grips it than by resistance.

Have Miss Murdock and Miss Harvey not read how our U.N. forces have warned civilians to flee from areas marked for strategic bombing, even though such warning means that enemy defense will be ready for them? Or of the thousands of prisoners of war who prefer death to a return to the horrors of Communist domination? Have they not read of our soldiers who must fight the monster with his own chosen weapons but who are caring for the orphaned, the hungry and the maimed? Just last month members of the U.N. armed forces in their "Give Them a Hand" drive collected $50,000 for Korean child amputees.

I would like to be known as a proponent of the gospel of peace—genuine peace, which only the Prince of peace himself can give. But in this land there can be no outward cessation of hostilities until the serpent of evil which has enveloped this peninsula is slain. Of that I am as certain as I am of the presence of the inner peace manifested by so many of the heroic people of this new republic.

Sue Comstock Adams.
Pusan, Korea.

Women Silent—in Church

SIR: Since Mr. Henry Coe (in your Oct. 15 issue) is much inclined to wonder and ponder, here is a little more material for his pondering, which may either solve or contribute to his perplexity.

He may recall that the New Testament has something to say about women's speaking in the church. While he may regard the New Testament as having less authority in this enlightened age, he can scarcely find cause for blame in a church which sets the Bible as its standard if that church follows the Bible. As for open communion, Mr. Coe's tolerant Christ had something to say about to whom the children's meat was to be given, and St. Paul appears to connect the partaking in the one bread with a sharing in one faith, and he does not indicate that this one faith consists of a number of varying *opinions* about the same thing. The same (or another?) early Christian authority has something to say about "a man that is an heretic" after several admonitions, and again the broad-minded Christ insisted that salvation was of the Jews.

He might further ponder that the carpenter's son was also Son of God, that the peasant of Galilee was also King of kings, that the worshiper in humble synagogue also worshiped in the magnificent temple, that the preacher of wayside and shore also preached even in rich men's houses, and we search the Gospels in vain for his adverse criticism of such "ostentatiousness." He does not seem to have been overawed by the right reverend doctors in the temple at the age of twelve, nor do these dignified doctors seem to have resented the presence of this peasant lad. Why should the case be different with the right reverend Protestant Episcopal doctors?

In fine, some woman once honored our Lord by anointing him with a very precious ointment. A disciple objected to this elab-

orate, expensive and unnecessary ceremony, and was strongly rebuked by Christ for doing so. Acquainted as he apparently is with the Gospels, Mr. Coe need scarcely be reminded which of the disciples it was who objected. DONALD L. IRISH.

St. Andrew's Church,
Elsinore, Calif.

Scott Gets Visa

SIR: I had the great privilege of meeting Michael Scott and sitting with him at a U.N. session a few years ago. He was here to plead the cause of the five native tribes which are getting, in South Africa, an unusually raw deal from the Malan government. Scott is a saintly man, with deep-set burning eyes, who could not possibly serve his own purposes. His compulsion is to serve the weak.

For the U.S. government to bar him from attending the United Nations in New York is about as outrageous a ruling as any government has ever made, in my knowledge. By the time you could print this it will doubtless be too late to say that any administration is impossible which lets Eislers go (and come, first), and bars Scott and talks about barring Charlie Chaplin. Can you not enlighten us on what is basically wrong in the state department as to this barring business?

ROGER WILLIAM RIIS.

Wilton, Conn.

[We understand that Mr. Scott has now received his visa, and is presumably on his way to this country.—THE EDITORS.]

N.C.C. Travel Fund

SIR: Of the eight representatives and alternates of my denomination to the General Board of the National Council of Churches, seven are from New York state. Seven of the eight are men. None is a young person. Five are denominational secretaries, two (an ordained educator and a laywoman) "represent" denominational boards. Only one is a layman. Every one of the eight is a wonderful person and a friend. But the group is not truly representative of a denomination of 1½ million, well spread out through 36 states.

Commenting on this to me, one of the eight says: "I think our big problem in relation to our representatives to the National Council is the fact that we have no money to pay the expenses of the delegates. We are very largely dependent on denominational secretaries who travel on expense accounts or laymen who will pay their own."

Can we always expect secretaries to set aside their own work and their travel among our churches to attend General Board meetings? Can those whose own homes might be uprooted by the decision judge impartially an issue such as location of N. C. C. headquarters?

It is unlikely that our denomination will put sufficient money in its budget directly for ecumenical travel. Sentiment will probably prevent transfer of money from the mission boards' budgets (now used for secretarial travel to General Board meetings) to a general budget item for ecumenical travel.

Congress does not expect state governments to pay travel expenses of senators and representatives to come to Washington. I respectfully suggest that the National Council provide in its own budget for necessary travel expenses of its General Board.

Cheverly, Md. CARL W. TILLER.

Objects to 'Sprinkling'

SIR: Do you not agree as to the horrendousness of the word "sprinkling" as a synonym for baptizing (p. 1130, Oct. 1 issue; signed by W.E.G.)? "Baptized" is well known, means "dip." But it is equally a property of our culture that the application of water to the forehead of the candidate by any other means is equally efficacious—quite apart from the immersion argument. The symbol is the thing. Could the offensive word not well be relegated to limbo where it belongs, and we not allow at still another point the Church of the Living God to be a laughingstock?

JOHN F. DAVIDSON.

St. George's Church,
New York, N. Y.

Orthodoxy Weak in Finland

SIR: The informative contribution "Religion in Finland" by John E. Owen in the Aug. 13 issue contained two statements that invite correction. The first is to the effect that the "Swedish-speaking element in Finland is less than 10 per cent of her population, yet it is this group which in the main represents the economically and culturally elite." The fact is that by far the majority of this group is composed of farmers, fishermen and other so-called lowly folk, and that the contention regarding an elite ignores the most important role which the leading Finnish-language elements have played for decades in the cultural and economic life of the nation. Also, the language division to which the author refers is, in many ways, a deceptive and misleading division. Educated Finns are, in the main, bilingual, and handle both national languages (Finnish and Swedish) with complete ease.

Second, the author remarks that the Greek Orthodox Church "was strong in Finland" before the Russian revolution. It never was strong, at any time before 1917, and never played any significant part in the life of the Finns, who have for centuries been overwhelmingly Lutheran and to whom (except some 50,000 to 60,000 Karelians) the Orthodox Church ever remained an alien church representing the alien Russians. Its membership varied, between 1860 and 1910, from 2.3 per cent to 1.7 per cent, and was steadily decreasing. The sharp distinction between the national Lutheran Church and the foreign Orthodox Church of the Russians undoubtedly strengthened the Finns' resistance to Russian pressures before 1917, and thus contributed to the preservation of the Finns as a separate national entity until they attained full independence in 1917-18.

JOHN H. WUORINEN,
Executive Officer.

Department of History,
Columbia University,
New York, N. Y.

Jesus a City Man

SIR: We use a good deal of imagination on Jesus. For instance, Mr. Coe's letter to you (Oct. 15) calls him "the peasant of Galilee, the worshiper in humble synagogues." My dictionary defines a peasant as "a countryman, a rustic." Jesus was a city man.

As to the synagogues, I imagine that when the Sabbath found him in any place he went to the local synagogue, whether humble or grand. But the synagogues that I remember as specified were not humble. The building of the Capernaum synagogue was an act of munificence (Luke 7:5). Jewish records attest its bigness and fineness, and modern archaeology identifies the site of Capernaum by the bigness and fineness of the synagogue floor found there. As to the Nazareth synagogue, no other guess is plausible than that it was built in Nazareth's boom days, a dozen years back; and when the boom town went into its slump, and was left a sleepy little city of retired businessmen living on their accumulated property and worshiping their own respectability, we must presume that they would maintain a fine synagogue to worship their respectability in.

STEVEN T. BYINGTON.

Ballard Vale, Mass.

Dr. Speer's Letters Wanted

SIR: I am writing to ask for help from the readers of The Christian Century in securing material for a biography of Robert E. Speer.

Robert Speer did not want a biography, and his family respected his wish; but the action of the General Assembly in May 1952, requesting that "consideration be given to the preparation and publication of the life of Dr. Robert E. Speer," is a mandate to be obeyed, and Dr. W. R. Wheeler, a close friend for years, a former missionary to China, and a former associate in the work of the Board of Foreign Missions, has offered to give up all other work to do what the Assembly has requested.

The material accumulated by my husband over many years has been put at Dr. Wheeler's disposal. Anyone having letters or other records of value for the purpose of this biography is asked to send them to: W. Reginald Wheeler, 114 East 84th St., New York 28, N. Y.

EMMA BAILEY SPEER.

Lakeville, Conn.

NEWS of the CHRISTIAN WORLD

Judge Says Fear Menaces Nation

Learned Hand Warns New York Regents against Unfounded Suspicions—Catholic Boycott Looms

SYRACUSE, N. Y., Oct. 28.—At the 86th convocation of the state board of regents held last week in Albany, Learned Hand, retired chief judge of the second federal circuit court of appeals, gave a significant and courageous address in which he declared that unfounded fears and suspicions may lead to the destruction of our country's political institutions. He said: "Risk for risk, for myself I had rather take my chance that some traitors will escape detection than spread abroad a spirit of general suspicion and distrust, which accepts rumor and gossip in place of undismayed and unintimidated inquiry." He expressed the conviction that a community is already in process of dissolution when each man begins to eye his neighbor as a possible enemy and when denunciation takes the place of evidence. A month prior to this convocation, the attorney for the state education department announced that all school boards in the state must take steps to remove "all subversive teachers" before the end of the year.

Roman Catholic Opposition Delays School Building

An unfortunate situation has been created in Batavia as the result of a newspaper interview given earlier this fall by Fr. Edward J. Ferger of St. Mary's Church, in which he threatened to unite Catholics in voting down any future appropriations for public school buildings in Batavia. The statement from the priest came after an opinion given by the attorney for the city board of education, who held it would be contrary to the state constitution to grant a request that parochial school students be allowed to use the public school athletic field, which is adjacent to the Catholic high school. Declaring that 53 per cent of Batavia's population is Catholic, Fr. Ferger said: "I am terribly sorry that such a decision has been made. I am terribly sorry that new public schools so badly needed will again be voted down." Three propositions for a new school building have been voted down because people did not care for the plans submitted. The state education department has been asked to rule on whether parochial school pupils have a right to use the public school athletic field, but no decision has yet been rendered.

Myron C. Taylor Donates Religious Center

Anabel Taylor hall, new interfaith religious center at Cornell University, was dedicated last Sunday. The $2 million building is a gift from Myron C. Taylor, graduate of the university law school and former personal representative at the Vatican of the President of the U. S. The building is named in honor of his wife. Both Mr. and Mrs. Taylor were present at the ceremony. In his presentation address Mr. Taylor called upon the religions of the world to unite in resisting the threats to peace. Twelve denominations cooperate in the Cornell united religious work, and eight of them have salaried university pastors.

Knubel Addresses Reformation Service

The Reformation Day service held in the war memorial auditorium in Syracuse under the auspices of the city and county council of churches was attended by 6,500 people. Music was provided by massed choirs, with 1,200 singers participating. Frederick R. Knubel, president of the United Lutheran synod of New York and New England, was the speaker. "What is needed for each of us is a new Reformation, a rediscovery that freedom is a spiritual matter and that the gospel of Christ opens a door for every man to direct contact with the mercy and love of God," he said. Reformation Day was widely observed throughout the state, with union services which attracted large audiences. Over 200 community services were held in recognition of publication of the Revised Standard Version of the Bible.

And So Forth

A significant course for ministers is being given at University hospital in Syracuse under the auspices of the local council of churches to train pastors for work as volunteer hospital chaplains and in counseling the sick.

Buffalo recently completed its first state-aided housing development, which will accommodate 616 low-income families. Clarence C. Klein, president of the national association of housing officials, described it as "a defense of the American dream against the specter of communism."

The department of religious journalism at Syracuse University is now cooperating with the Syracuse council of churches in its weekly news broadcast.

In 15-minute relays, 50 laymen and 22 ministers of 15 denominations recently completed reading of the Bible in 74¼ hours in the window of an Albany furniture store. The project was sponsored by the city's Christian businessmen's committee.

Young people from the Syracuse junior council of churches have been cooperating with young people from Dunbar Center, located in an area predominantly Negro, in projects involving work and worship.

Presbyterian young people in New York state, through their Westminster Fellowship organization, are raising $6,000 to create an annual scholarship for the International Christian University in Japan.

WALTER D. CAVERT.

Young Congregationalists Work for World Mission

On Saturday Oct. 25, Congregational Christian young people donned dungarees and did manual labor to earn money for the Pilgrim Fellowship's Christian world mission. Last year a similar "Work Day for Christ" raised $7,000 toward the fellowship's goal of $85,000 for the project.

Protest Limiting Of Immigration

New Zealand Association Says Reduction of Assistance Policy Will Hurt Manpower Situation

CHRISTCHURCH, NEW ZEALAND, Oct. 16.—Last month the census and statistics office announced that the population of New Zealand had reached 2 million. The illustrated papers presented us with a picture of a smiling English boy who arrived recently with his parents, describing him as the "two millionth New Zealander." The fairly rapid increase in the population of the dominion since the war has been due in part to an increased birth rate and in part to immigration from Britain and from European countries. The government has assisted the flow of immigration by a policy of assistance to selected immigrants. Last week, however, it announced that the number of assisted immigrants would be reduced to 6,500 for the coming year. Reasons given for this reduction are the shortage of houses here and the difficulty of providing shipping. The government's decision has called forth a strong protest from the Dominion Settlement and Population Association, which declares that it is unable to accept as adequate the reasons given for reducing what was already too small a number of new settlers. A statement issued by the association to the press points out that the obvious way to relieve the housing shortage is to bring more building artisans into the country, and that urgent development work is being held up because of lack of manpower. "Throughout our business and private life the insensate policy of starving the people of the necessary manpower is causing huge losses, as well as acute hardship," says the statement. "With all the earnestness and logic at our command, we urge the prime minister to revise the immigration figures and make our country's intake of new settlers such as will be worthy of it."

Church Divisions Persist Among Dutch Immigrants

The largest number of non-British immigrants to this country has come from the Netherlands. Next year 3,000 more are due to arrive; they will bring the number of Dutch settlers here to 13,000. As has been reported in earlier correspondence, the Presbyterian Church of New Zealand brought out a pastor of the Netherlands Reformed Church to minister to the settlers who are members of that church and to assist their integration into the New Zealand Presbyterian Church. Another minister from Holland is on his way to help in this work. Some of the Dutch settlers who are members of the Free Reformed Church are, however, suspicious of the theology of the Presbyterian Church of New Zealand and are endeavoring to form independent congregations among themselves. A minister of their own denomination is soon to arrive from Holland. He will help them establish their own church, in which they will maintain their

theological convictions and presumably use their own language. Leaders of the Presbyterian Church here deplore this schism in the Reformed communion.

Form Council of Civil Liberties

In August a New Zealand council of civil liberties was established at a public meeting in Wellington. The function of the council, said the chairman of the executive committee, will be to protect the rights and liberties of the individual and to take whatever action may be deemed necessary to combat abuses of these rights. Within a very short time the council considered it necessary to take action in a case which is arousing widespread interest. L. C. J. Southon, a bus driver and secretary of the Christchurch tramway workers' union, used his annual vacation to travel to Peking as a delegate to the Communist-sponsored peace conference there. Finding that he could not return in time, he cabled asking for three weeks' leave without pay. The Christchurch transport board, his employer, met immediately and refused his application. As Southon had not returned by Sept. 29, when his annual vacation expired, he was posted as absent without leave and after three days' grace was dismissed from employment. He has the right of appeal within 28 days of his dismissal.

Union Protests Board's Action

Meanwhile Southon's union has protested against the action of the transport board, and the New Zealand council of civil liberties has published a statement expressing its concern at the dismissal. "If the facts as reported are correct, there seems to have been obvious victimization," says the council. "If Mr. Southon applied for three weeks' extra leave without pay it seems very odd that a privilege which is normally granted by employing bodies without question when the applicant is engaged on business of public interest should be refused; and it seems very odd also that a special meeting of the board should have to be held immediately on receipt of his cabled application. If, as must be concluded from the evidence at present available, he has been dismissed for political reasons, his rights as a citizen have been flagrantly violated."

Famous Maori Princess Dies

Princess Te Puea Herangi, C.B.E., died this week in the Maori village which she had made a center for the renaissance of Maori arts and crafts. Great-granddaughter of the first Maori king, who was elected by the Waikato tribes to strengthen resistance against white settlers, she did much to win approval for the communal farming scheme which she believed was the answer to her people's land problem. Her village became a model illustrating how ancient Maori customs and arts could be allied with modern European standards of living. Princess Herangi holds an honored place in that band of Maori leaders who have achieved an amazing revival in a race which 50 years ago seemed doomed to extinction.

And So Forth

W. C. Poole of Berkeley, Calif., has arrived for a three-month visit to relatives in

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this country. A well known Methodist who has been minister of Christ Church, Westminster Bridge, London, and of the Methodist church in Buenos Aires, he has brought greetings to New Zealand Methodists from the World Methodist Council and its president, Bishop Ivan Lee Holt.

Two members of the New Zealand Student Christian Movement, Muriel Thomas and Peter McKenzie, are to attend the World Christian Youth Conference at Travancore. James Baird, moderator-designate of the Presbyterian Church in New Zealand and member of the central committee of the World Council of Churches, is to attend the meeting of that committee in India next January.

Principal John Allan, Presbyterian delegate to the Lund Faith and Order conference, has reported to the National Council of Churches here his immediate impressions of the conference. He writes: "It is quite obvious that the ecumenical labors of this century have transformed the relations of the separated Christian denominations and have created a genuine world-wide Christian fellowship. Just because the movement has been so successful in creating a new set of relations, Lund lacked the dramatic and striking qualities of earlier conferences. [Our coming together] seemed a perfectly natural and normal proceeding." MALCOLM W. WILSON.

C.W.S. Plans 1953 Program

Protestant Relief Agency Will Dispatch Materials to Near East and Asia

NEW YORK, Oct. 29.—The National Council of Churches' department of Church World Service reports that during 1953 it will ship some 11 million pounds of relief supplies—foodstuffs, medicines and clothing—to distress areas abroad. Minimum dollar value of these supplies is estimated at $3,765,000, according to Arnold B. Vaught, executive secretary of the C.W.S. committee on relief and reconstruction services. Major distress areas in Asia and the Near East will receive the greater part of this aid.

To war-ravaged Korea, with 10 million homeless refugees, the 1953 program is allotting more than 4 million pounds of the total, half of which will be in the form of foodstuffs. India, suffering from a six-year famine, will receive around 2 million pounds of foodstuffs. The Near East, with more than a million uprooted Arabs, will get 2,400,000 pounds. Smaller amounts will go to drought-afflicted Pakistan, to Japanese victims of earthquakes, to Okinawa, recently leveled by a hurricane, and to other areas.

This relief program will be made possible through funds resulting from the "One Great Hour of Sharing" united appeal, the Christian Rural Overseas Program (CROP), and other relief and reconstruction programs of the denominations, for which C.W.S. acts as a shipping and distributing agency.

So far during 1952, Church World Service has shipped more than 7 million pounds of emergency relief supplies to distressed areas. This represents an increase of around 10 per cent over 1951 shipments.

Religion Wins a Place on Radio

Five Oklahoma City Stations Give Time to Local Programs—3,000 Attend R.S.V. Observances

OKLAHOMA CITY, Oct. 29.—Increasingly Oklahoma Citians are expressing gratitude to local radio and television stations for the attention they are giving to religious broadcasts. Just now five weekly programs are being presented by the various stations. Each has won the endorsement of the local council of churches. On Saturday mornings "Voice of the Churches" is broadcast by KOCY; on Saturday afternoons, "Religion in the News," by KTOW; on Sunday mornings, "Protestants Speak," by KOMA; on Sunday afternoons, "Your Bible," by WKY-TV; on Friday evenings, "The Pastor's Bible Quiz," by WKY. "Your Bible," the television program, has as its moderator G. Raymond Campbell, pastor of Westminster Presbyterian Church. Appearing with him are Rabbi Israel Chodos of Emanuel Synagogue and Msgr. John Conner. Mrs. M. B. Glismann, leading Oklahoma laywoman who conducts "Religion in the News," was recently cited by the National Council of Churches for her unique contribution as commentator on that program.

Wide Interest Shown in New Bible Translation

More than 3,000 persons attended the 10 special services held in Oklahoma City the evening of Sept. 30 in observance of the publication of the new Revised Standard Version of the Bible. Prof. A. G. Wehrli of Eden Theological Seminary, Webster Groves, Mo., was key speaker at the largest observance. Copies of the new version were given to four men chosen as representative of the city and state: Gov. Johnston Murray, who teaches a Methodist Bible class; Pres. C. Q. Smith of Oklahoma City University; Stanley Draper, executive secretary of the Oklahoma City chamber of commerce; and Ted Clemens, principal of Harding junior high school. Earl N. Kragnes was chairman of the citywide observance. The local council of churches is elated over the enthusiasm and large attendance at the services, and over the widespread interest being shown in the new translation.

Seventy Churches Join in Reformation Service

Congregations from 70 churches here joined in the third annual Reformation Festival in the municipal auditorium Sunday evening Oct. 26. It proved to be one of the city's greatest demonstrations of Protestant unity and faith. Thomas W. Currie, pastor of Oak Cliff Presbyterian Church, Dallas, and author of the recently published *Great Protestant Leaders*, addressed the gathering on "Our Protestant Responsibility." Music was provided by a massed choir made up of singers from a number of the participating churches. The service was preceded by a dramatic procession of the clergy, whose different modes of dress lent color and emphasized the varied nature of the Protestant bodies represented at the festival.

Work for Greater Use of Protestant Manpower

Kenneth McFarland, education consultant to General Motors, guest speaker for the *Reader's Digest* and formerly superintendent of schools at Topeka, Kan., addressed the first mass meeting of United Church Men of Oklahoma City Sunday afternoon Oct. 19. At the meeting, which was held at St. Luke's Methodist Church, plans were completed for further organization of the city's Protestant manpower. Several definite projects are being prepared to interest and enlist the support of this segment of the churches' unused potential.

Churchwomen Hold Regional Planning Conference

Protestant women from Arkansas, Louisiana, New Mexico, Oklahoma and Texas met at First Methodist Church here Oct. 1-3 for a regional conference sponsored by the National Council of Churches' general department of United Church Women. The program was designed to present to local churchwomen a picture of the work and emphases of the national organization and to prepare them for more effective leadership. Mrs. T. O. Wedel of Washington, D. C., was the main speaker. United Church Women of Oklahoma is publishing an attractive 10-page public relations monthly called *Together*.

And So Forth

First Christian Church is to be host to the "abundant living mission" conducted by E. Stanley Jones for the Oklahoma City area Nov. 2-9. Dr. Jones will also address the annual World Community Day services to be sponsored by local churchwomen at Westminster Presbyterian Church Nov. 7, and will speak at the state council of churches meeting Nov. 6.

"Discover New Joys in Christian Leadership" was the theme of the annual meeting of the Oklahoma City district Methodist training school held at St. Luke's Methodist Church here Oct. 12-16.

The Oklahoma state council of churches' institutional ministry commission is sponsoring a campaign for blood donations to University hospital. Under the supervision of the council, Chaplain Dudley carries on a regular ministry in the state's hospitals and at the Oklahoma county farms.

In cooperation with the state conference of social work, which meets here Nov. 13-15, the state council of churches' welfare commission is sponsoring an institute on "Shared Responsibilities of Churches and Social Agencies." It will give ministers and chairmen and members of Christian social relations committees and community service departments an opportunity to learn about their share in meeting community needs. J. CLYDE WHEELER.

Churchwomen Sponor TV Series On Family Life

A television series on family life is being sponsored by the Akron (Ohio) area council of churchwomen. Individual 30-minute programs, in dramatic form, are presented bimonthly as a public service feature by station WEWS-TV, Cleveland.

See Revival Value As 'Intangibles'

Pittsburgh Pastors Assess Results of Graham Crusade—Slum Conditions Arouse Civic Concern

PITTSBURGH, Oct. 27.—The Billy Graham Greater Pittsburgh evangelistic crusade closed Oct. 5 with a total four-week attendance of about 250,000 and with "decisions" reported in excess of 5,000. The local crusade committee has not yet issued a detailed statistical or financial report. The fact that attendance was appreciably below that reported in other large cities is explained by the committee as due to poor auditorium facilities and the cool weather which prevented regular use of Forbes field. The concluding service was to take place in the baseball park, but a steady rain forced 12,000 to jam themselves into Hunt armory while other thousands milled about in near-by streets. The committee announced that its budget of $86,500 had been balanced by the offering of the preceding Friday night.

Best Results Are Intangible

There are differing opinions on results of the Graham crusade. Most pastors agree that some new "decisions" have come to their attention through an efficient follow-up system. Many more cards carried names of persons already members or constituents of their congregations, but they feel that these rededications also have value. Unquestionably the public was made conscious of a religious mass enterprise by the many large meetings and by newspaper and radio publicity. Interest mounted among church people, but the community as a whole remained complacent. Graham's ready willingness to identify himself with main streams of religious life contributed to a fresh sense of Christian unity. On several occasions he expressed his hope that this spirit would continue and deepen, notably in his remarks at a service on Sept. 30 when the new Revised Standard Version of the Bible was dedicated in a special central observance, and in an address before the annual meeting of the council of churches. On the latter occasion Graham asked that churches engage in visitation evangelism as a method preferable to the mass approach, and urged continued interchurch cooperation. It is agreed that his constant emphasis upon practical expressions of the Christian insight in daily living was good for this community.

Announce Follow-up Programs

The Graham team will continue to maintain an office in Pittsburgh until Jan. 1 for the check-up and placement in churches of persons who signed "decision" cards during the crusade. The council of churches has offered leadership and guidance in plans for a communitywide campaign of visitation evangelism to take place before Lent. House-to-house surveys are planned in several areas preliminary to this visitation campaign. There is some confusion in the youth phase of follow-through because of the prompt moving-in of regional leaders of the Youth for Christ movement, with encouragement from sympathetic ministers.

New Greek Orthodox Diocese Authorized

Pittsburgh has been chosen as the seat of a new Greek Orthodox diocese to include 40 churches and 70,000 families in Pennsylvania, West Virginia and Ohio. Authorization was voted by the 11th biennial Greek Orthodox Church Congress, which met recently in Los Angeles. St. Nicholas Church, near the University of Pittsburgh in Oakland, will become the cathedral of the diocese. A bishop for the area will be appointed by the patriarch of Istanbul in the near future. This will be the sixth Greek Orthodox diocese in the nation.

Pittsburgh Has Worst Slums in North

Civic leaders with an eye to community development were surprised last week when a census report revealed that Pittsburgh has more slum housing than any other northern city. There are 62,344 houses either dilapidated or without plumbing facilities. This represents 33 per cent of the city's 193,889 dwelling units. Agencies interested in housing are already discussing methods of improving the situation. Other western Pennsylvania cities also have poor records. Typical are McKeesport, with 32.9 per cent slum housing; Johnstown, with 27.7 per cent; Altoona, with 19 per cent; and Erie, with 15.2 per cent.

City Council to Act on F.E.P. Ordinance

Final draft of a municipal fair employment practices ordinance is now before the Pittsburgh city council. It is expected that official approval will immediately follow the elections on Nov. 4. The ordinance is patterned after legislation in Philadelphia, which provides penalties for employers, employment agencies and labor organizations that, in hiring or promoting or through use of a quota system, discriminate against individuals because of their race, color, religion, national origin or ancestry.

And So Forth

The Shadyside Seventh-Day Adventist Church has opened a health and welfare service center for cooperation with relief agencies and emergency home aid.

More than 1,000 delegates and visitors attended the 85th annual session of the Pittsburgh conference of the African Methodist Episcopal Church here recently. The conference raised $21,000 during its five-day meeting. Evangelist Billy Graham gave one of the featured addresses upon invitation by Bishop A. J. Allen, who presided. The denomination has 12 churches in Pittsburgh.

Sen. John W. Bricker of Ohio addressed a united church school rally and interdenominational men's meeting in Soldiers and Sailors Memorial hall here Oct. 26.

Harbaugh Miller, a Presbyterian layman and attorney, has been re-elected president of the council of churches of Allegheny county.

Several followers of Leonard J. Feeney, deposed head of St. Benedict Center at Cambridge, Mass., who maintains that salvation can be attained only through the Roman Catholic Church, have been attempting to sell literature and books in downtown Pittsburgh. Fines levied on the salesmen for peddling books without a city permit were returned after City Solicitor Frank J. McKenna ruled their civil rights should be respected.

The role of Judaism in the development of America and of Pittsburgh will be portrayed in stained glass windows in the new Tree of Life Synagogue, cornerstone for which was laid Oct. 17.

The Protestant ministerial union of Pittsburgh and Allegheny county, with aid from the Pitcairn-Crabbe foundation, this year will again present a monthly series by nationally known churchmen. On the speakers' list are Roy A. Burkhart, Robert S. Bilheimer, Samuel M. Shoemaker, Solomon Freehof, Liston G. Pope and Robert J. McCracken.

O. M. WALTON.

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U.S. Grants Visa To Michael Scott

Anglican Clergyman Now Can Espouse Cause of South West Africans at U. N. Assembly

LONDON, Oct. 23.—After considerable difficulty, Michael Scott, Anglican clergyman of South Africa, has succeeded in obtaining a visa from the United States consulate here. Thus he will be able to attend the current United Nations General Assembly meeting in New York and there watch over the affairs of the South West African tribesmen whose cause he espouses. (See The Christian Century for Oct. 15, p. 1182.) The visa has been issued only for the duration of the Assembly, and it limits Mr. Scott's movements to an area adjacent to the place of meeting. Granting of the visa brought immediate protest from Eric Louw, South Africa's minister for economic affairs. He said that the "concession" granted Mr. Scott adversely affects the interests of South Africa, "an ally of the United States in the struggle against communism." The clergyman, he alleged, was going to the U. N. meeting not as an official delegate but "merely to spread propaganda against South Africa."

Carry Mission to R.A.F. Stations

In the "mission to the Royal Air Force" to be conducted during November, Great Britain's churches are making one of the most ambitious attempts they have yet undertaken to reach a large body of men with the message of the Christian faith. R.A.F. chaplains are being assisted by some 500 missioners, including 32 bishops. The missioners, who are to be flown to R.A.F. stations all over the world, will choose their own particular approaches, but their primary aim is to "evangelize and teach." Films and filmstrips will be used to tell the story of Christianity, and 360,000 copies of a new type of tract got up in cartoon form will be distributed. Another aim of the mission is to present the case for service in the Christian ministry and to secure candidates for ordination.

Anglicans Hope to Hold Talks on Episcopacy with Methodists

The Church of England is hoping to open talks with the Methodist Church on the question of the latter's "taking episcopacy" into its system. This development arose out of the Archbishop of Canterbury's speech at the convocation of Canterbury. If conversations take place, they will mark the first encounter in this country between advocates of episcopal and nonepiscopal systems in which the two will be discussed without heat or violence. Whether it would be possible for Methodists to adopt an episcopal pattern and at the same time remain in intercommunion and fellowship with the other free churches remains to be seen. At their conference last July the Methodists made it clear that they would require assurances from the Church of England on this point, as well as on two others: (1) "that our divisions are within the Christian body which is throughout in a state of schism," and (2) that there should be "recognition of the same liberty of interpretation of the nature of episcopacy as prevails in the Church of England."

Archbishop Warns on Faith Healing

The increasing interest in this country in faith healing has drawn a warning from the Archbishop of York. "Neither the laying on of hands nor unction should be isolated acts," he says. "The sick person should be helped to make preparation for them in repentance and faith. Where it is possible, the faithful should be asked to pray that he may receive blessing and restoration through these outward signs. But while the patient should be encouraged to a high state of expectancy, no promise should be made of the certainty of a physical cure. This may come to pass, and for it fervent prayer should be offered, but we have no right to guarantee it. If careful preparation of the individual sick person is necessary for healing, it follows that this is a grave objection to public missions of healing, where preparation of individuals is impossible, and where hands are laid indiscriminately upon all who come."

Old City of London Church Given New Role

St. Margaret Pattens Church in the center of the City of London is to be the London diocesan center devised to help the clergy learn the techniques of their profession. It will have a small specialized staff able to advise local clergy and help conduct special parish campaigns. St. Margaret Pattens is one of the group of churches designed by Christopher Wren for the City of London when that area was populated by night as well as by day. Some of them were destroyed during the war. Now a new plan has been made to increase the usefulness of those that survive for the whole of London instead of merely for the handful of parishioners, most of them office caretakers, who still live in the area. Making St. Margaret Pattens a diocesan center is part of that plan.

And So Forth

F. Townley Lord, minister of Bloomsbury Central Church and president of the Baptist World Alliance, is visiting South America.

Great Britain's Council of Christians and Jews recently celebrated its 10th anniversary at a dinner at Mansion House presided over by the mayor of London.

John Marsh is named principal of Mansfield College, Oxford, in succession to Nathaniel Micklem.

E. C. Rust, English Baptist biblical scholar, is serving this fall as visiting professor at Crozer Theological Seminary, Chester, Pa. Dr. Rust's new book, *Nature and Man in Biblical Thought*, is among forthcoming publications of the Lutterworth Press. CECIL NORTHCOTT.

N.C.C. Manual Looks at Religion and Work

The National Council of Churches' department of the church and economic life has prepared a 42-page manual, *Religion in the Day's Work*, designed for use by lay conferences and study groups wrestling with the issue of religion vs. occupation.

Report Need for Interchurch Aid

World Council Consultation in Geneva Reveals Responsibility for New Services to Refugees

GENEVA, Oct. 21.—The need for the churches to manifest unity by continuing to help one another was the keynote of the 1952 interchurch aid consultation held here recently. Sponsored by the World Council of Churches' department of interchurch aid and service to refugees, the consultation brought together 80 church representatives and staff members from 17 countries. Robert C. Mackie, department director, reported that increased supplies of food and clothing are coming to refugees and needy church members in Europe from North America, New Zealand, Switzerland and the Scandinavian countries. From being receiving countries, Norway and the Netherlands have moved to "giving" status, while Germany has contributed to aid for refugees in the Near East and Greece.

Recommends Stress on Helping People Help Themselves

A report from Prof. H. S. Alivisatos of Greece recommended that in future aid to his country, priority be given to agricultural equipment for rural rehabilitation and to facilities for improving theological training, so that the Greek people may be enabled to help themselves. Robert Tobias of the interchurch aid department announced that plans have been made to ship grain from the United States to drought-stricken areas of Yugoslavia, where famine threatens. Representatives of the churches in Austria, France, Germany (both East and West zones), Italy and Yugoslavia gave accounts of the needs of their churches and of their work with refugees.

Describes 'Arc of Human Misery'

Alan Braley, resettlement officer of the World Council's service to refugees, stirred the consultation with a moving description of the "arc of human misery" among refugees, extending from Lübeck, near Germany's zonal demarcation line, down through Austria, Trieste, Greece, Turkey and the Near East to India, Hongkong and the Philippines. Said Edgar H. S. Chandler, the service's field officer: "It is an issue of life or death for many of these people, for whom visas are urgently needed." During the first eight months of 1952 the service helped resettle more than 9,000 refugees in the U.S., Canada and Latin America. Dr. Chandler added that special responsibility for some 82,000 displaced persons still in Europe rests with the World Council and the Lutheran World Federation.

To Determine Projects on Basis of 'Reawakening'

The consultation devoted two sessions to discussion of signs of renewal in the life of the church. H. H. Walz, secretary for laymen's work, and J. C. Hoekendijk, secretary for evangelism, cited instances from different countries, including East Germany,

of an awakening among churchmen to their responsibilities toward their fellow men. As signs of such renewal, they pointed to interest in a more dynamic theology, return to the Bible, increased lay activities, and growing dissatisfaction among both laity and clergy with conventional church life. It was agreed that criteria for recognizing signs of renewal should be used in the selection of interchurch aid projects. However, it was said, these criteria should not be based only on new methods, membership increase and spectacular evangelistic efforts, but also on rediscovery by the churches of the "true and normal church of the New Testament."

Intergovernmental Agency Will Aid European Migrants in Other Lands

At the recent fourth session of the Provisional Intergovernmental Committee for Movement of Migrants from Europe, Edgar H. S. Chandler, on behalf of the Standing Conference of Voluntary Agencies, voiced the churches' concern for intensified resettlement of European refugees. He assured the agency of the voluntary groups' continued cooperation not only in obtaining visas but also in insuring reception and integration of refugees into the community life of the countries to which they go. Migration committee officers stated that out of 58,000 persons moved since February, some 36,000 obtained visas or sponsorship through the voluntary agencies' assistance. The delegates of 20 member governments who attended the session voted to continue the activities of the migration agency through 1953. They approved a limited extension of its mandate in close liaison with the U. N. high commissioner for refugees in order to facilitate movement of certain refugees of European origin from areas outside Europe where they are now domiciled. Hereafter P.I.C.M.M.E. is to be known as the Intergovernmental Committee for European Migrants, but this change in no way alters its scope or function.

Seek Resettlement Chance For Chinese Refugees

The I.C.E.M. and the U.N. high commissioner for refugees operate a joint office in Hongkong to expedite refugee aid and migration facilities for people from China who have been squeezed out of that nation's economic life under the new regime and must therefore migrate or starve. It works in cooperation with voluntary services offered by the representative in Hongkong of the World Council and the Lutheran World Federation. Alan Braley, World Council resettlement officer, says that resettlement opportunities can be found for many of these refugees if visas can be arranged. At the meeting of his advisory committee on refugees at Geneva in September, G. H. van Heuven Goedhart, U. N. high commissioner for refugees, appealed to countries which can accept immigrants to issue such visas.

See Chance to Resettle White Russians Now on Leyte

Progress has been made in plans to resettle elsewhere the 50 White Russian refugees from China who still remain in the Philippines. Eighty of the original 130 who were given temporary haven on the typhoon-ravaged island of Samar have been resettled. The others are being cared for by the Philippine Federation of Christian Churches at Tacloban on Leyte island. Alan Braley reports that institutional care has been arranged for 30 of the original refugees who have gone to Belgium. He says that openings in Europe and South America are being negotiated for the remaining White Russians—an operation which he thinks can be substantially completed by the end of the year.

And So Forth

The Federal Council of Italian Evangelical Churches has issued a statement supporting the contention of the recent synod of the Waldensian Church that the Italian government's attitude toward religious minorities, with resultant police action, violates the constitution's guarantees of religious freedom. [See The Christian Century for Nov. 5, p. 1300.] The statement concludes: "The Federal Council, although it has not received any commission by the representatives of the Church of Christ for defense of their rights, feels itself in complete solidarity with them for the full defense of religious freedom in Italy."

H. H. Walz, World Council secretary for laymen's work, has been appointed to serve also as assistant director of the Ecumenical Institute at Bossey, Switzerland.

At the recent Protestant Kirchentag in Stuttgart, the Evangelical Church in Germany voted to present to the World Council of Churches two bas-reliefs carved in walnut by Halmut Uhrig and titled "The Seven Works of Compassion." The gift, which expresses appreciation for help rendered to the German people in their need, was displayed during the interchurch aid consultation in Geneva.

BERNARD CAUSTON.

Burma Eases Visa Policy

New Practice Seems to be to Permit Replacement of Missionaries

BANDUNG, INDONESIA, Sept. 22.—At the 56th annual conference of the American Baptist Burma Mission, it was reported that there is now 1 missionary for every 4,255 Christians in Burma. Ten years ago the ratio was 1 to 1,400. Totals as of today are 47 missionaries for 200,000 Burmese Christians. Before 1950 several missionaries had been denied visas to enter Burma. Since that time, however, the new Burma government has granted visas to a mission treasurer, an English pastor, a physician, a Kachin and a Karen general missionary, a seminary professor, and an educational missionary. The basis of admission now seems to be replacement of missionaries who have resigned, become ill or failed to return from furlough. The American Baptist Mission, which has fewer missionaries at work in Burma today than at any time in almost a century, hopes that the new policy will permit it to re-establish its staff.

After Great Britain transferred sovereignty to the native Burma government, the university system was reorganized. Judson College, operated by Baptists, was absorbed into the University of Rangoon. Now a

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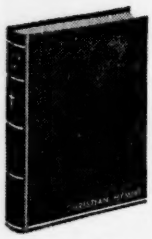

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cabinet subcommittee has rejected a recommendation that the college be reopened, on the ground that the government plans to provide all instruments of education in the new nation, including secondary schools.

Government Professes Tolerance

At the recent annual meeting of the Burma Y.M.C.A., Minister for Home and Religious Affairs U Win, a Buddhist, declared that it is the policy of the government "to encourage all religions and to help make people more religious irrespective of their particular beliefs."

The Chinese Methodist Church in Rangoon has announced a plan for organizing congregations among the scattered Chinese communities throughout Burma.

Mrs. Ba Maung Chain, president of the National Christian Council, was elected a vice-president of the International Missionary Council this summer at its Willingen meeting, to which she was a delegate. An elected member of the Burmese parliament, Mrs. Ba Maung Chian is minister for Karen affairs in the cabinet. With U Ba Hlaing, she has been leading deputations to cities outside Rangoon to explain the work and ecumenical relations of the Burmese Christian Council.

Communist charges that the United States government is aiding the Chinese Kuomintang troops in Burma have been denied by the American embassy in Rangoon. These troops, which crossed the border to avoid fighting the Communists before the fall of the Nationalist government, are tolerated but not welcomed by the Burmese. Missionaries at work around Kengtung report that the Kuomintang troops there upset the tranquillity of the area by demanding rice and other provisions. WINBURN T. THOMAS.

National Lutheran Council Sponsors Uruguay Mission

Uruguay has been chosen as the first South American country in which missionary activity will be conducted among the unchurched native population by the National Lutheran Council's division of Lutheran cooperation in Latin America.

Citizens Reverse Stand on Housing Segregation

After the *San Jose News* on Oct. 8 revealed that 24 residents of an all-Caucasian neighborhood in that California city had signed a petition opposing the sale of a house in the area to a wounded Japanese-American veteran of World War II, the signers met and completely reversed their original stand. Meantime, protests against that stand had come from veterans' organizations, the local council for civic unity and other groups. In a statement embodying their reversal of opinion, the signers said, in part: "We sincerely regret the misunderstanding caused by [our] recent petition. . . . We will welcome Sam Yoshihara and his family, or any other American family, to our neighborhood and invite other neighborhoods in our community to extend a similar welcome." Yoshihara, who is undecided whether to move into a neighborhood where he might meet with discrimination, told the *News*: "It is good to see that my faith in the United States has been justified, and I know that this sort of thing won't happen again."

Rabbis, Pastors Protest Bingo

State Objection to New York Council Bill Which Would Permit It for 'Charitable' Use

NEW YORK, Oct. 29.—The public questions section of the Protestant council of Greater New York and the local board of Jewish rabbis have sent letters to the city council protesting a bill introduced in the council to request the police commissioner to allow bingo-playing for the support of "churches, hospitals and other nonprofit welfare institutions." Introduction of the bill followed Police Commissioner George P. Monaghan's action a month ago banning all bingo games in the city. Said the council's letter, in part: "Gambling is diametrically opposed to the business of the church and is therefore to be doubly condemned when fostered by religious institutions, and condemned again when done in flagrant disregard for the civil law. We earnestly hope that the city council will not permit this scourge [bingo], so long practiced in the name of religion, to continue in the city of New York." The rabbis stated that they have always been opposed to bingo and other forms of gambling under church auspices.

Protestant Council Sponsors Annual U. N. Service

The second annual United Nations service sponsored by the Manhattan division of the Protestant council, held last Sunday at Christ Church (Methodist), was addressed by Channing H. Tobias, director of the Phelps-Stokes fund and an alternate member of the U.S. delegation to the sixth U. N. Assembly. Also participating were Pres. Ralph W. Sockman of the council, Frank L. Meleney, Mabel Head, Alfred S. Akamatsu, Alfred J. Penner and Jesse W. Stitt. Members of the national delegations to the U. N. and of the United States mission to that international body attended the service. Later they were guests at a reception given by Christ Church's United Nations committee and Protestant council officials. The service was held in cooperation with the American Association for the United Nations.

Hold Reformation Observances

Special services in observance of Reformation Sunday and Reformation Day were held throughout New York city last week. The St. George associations combined in a huge gathering at St. Bartholomew's Protestant Episcopal Church, Manhattan. Anson Phelps Stokes, the rector, presided; speakers were Prof. Lynn Harold Hough of Drew Theological Seminary, Princeton, N. J., and Alfred J. Ball, a layman from Queens. In Brooklyn, the local division of the Protestant council sponsored a service at Hanson Place Baptist Church, in which clergyman of six denominations took part. The speaker was Albert Henry Lueders of the staff of Hilfswerk, German Protestant relief agency. On Sunday morning, over 500 Protestant men gathered at Flatbush Dutch Reformed Church, Brooklyn, for

the annual Reformation Sunday communion and breakfast sponsored by the Brooklyn federation of Protestant men.

Churchmen's Week Is Marked

The *New York Times* last week complained that there were "too many" special religious meetings last Sunday. Newest observance on the Protestant church calendar is Churchmen's Week, sponsored by the National Council of Churches' general department of United Church Men. The celebration combines into one week observances formerly held on various dates by men's groups in different denominations, and adds to these certain others designed to symbolize the effect of religion on various areas of the churchman's life. Hundreds of churches in the New York area observed Laymen's Sunday, Oct. 19. At Calvary Protestant Episcopal Church, Manhattan, Ralston Young, known as the "bishop of Grand Central station," said: "I was just carrying bags before I found my purpose in life. Now I tell others the blessings of putting our religion to work for everyone, every day and on the job." At Brick Presbyterian Church John Foster Dulles insisted: "We must put our moral faith into practice. In the long run, people who do not respect the moral law will fail."

Episcopal Diocese Coordinates Various Agencies

A new administrative arm, the "council," was constituted last week by the Protestant Episcopal diocese of New York at a special convention. It will coordinate, supervise and "unify" the work of various diocesan agencies heretofore linked only through the annual convention. Outlining the functions of the council, Bishop Horace W. B. Donegan hailed its establishment as the beginning of a new era in the missionary outreach of the church.

And So Forth

At a service last Sunday in St. Mark's Protestant Episcopal Church-in-the-Bouwerie, Manhattan, Michael Hinsuke Yashiro, presiding bishop of the Holy Catholic Church (Anglican) in Japan, received the episcopal ring, one of the symbols of his office. He was elected bishop of the autonomous Anglican church soon after the war ended, but because of postwar conditions had not yet received this insigne of his office.

Bishop Frederick B. Newell of the New York Methodist area and Pres. James A. Lundy of the borough of Queens were the principal speakers at the recent dedication services for the new First Methodist Church in Flushing. For many years located near the town's business center, this historic church eventually sold its old property and moved to the residential area. Norman A. Hall has been its minister for the past 20 years.

Trinity Cathedral in Newark, N. J., rebuilt for its third century of work, was reopened at a special service Sunday morning.

The New Utrecht Reformed Church celebrated the 275th anniversary of its organization last week. The present church, erected in 1828, contains stones from the first building erected in 1700. Martin Paul Luther, 18th pastor of the church, preached the morning anniversary sermon, and Pres. Harry D. Gideonse of Brooklyn College addressed a capacity congregation in the evening.

A tiny chapel with a simple mahogany log for an altar was opened last week in the new United Nations General Assembly hall.

St. Ann's Protestant Episcopal Church for the Deaf celebrated its 100th anniversary Sunday at St. Mark's-in-the-Bouwerie. Four deaf clergymen participated in the "silent" service.

Ralph H. Read, former pastor of Wyoming Presbyterian Church, Millburn, N. J., has been named executive director of Children to Palestine, a Christian-Jewish committee sponsoring rescue and rehabilitation services for Jewish refugee children in Israel.

Charles R. Jaekle, a United Lutheran pastor, has been appointed the first official Protestant chaplain at New York's new hospital for teen-age drug addicts—the first institution of its kind in the country.

Louis A. Saunders, formerly a Disciple missionary in the Philippines, has joined the staff of Park Avenue Christian Church as minister of Christian education.

J. HENRY CARPENTER.

Ohio Council Polls State's Political Candidates

For the information of voters throughout the state, the Ohio council of churches polled political candidates for state offices and for the U.S. Senate on a number of important points and published the answers in the October issue of *Ohio Christian News*. All candidates were asked to give vital statistics on themselves and to answer several general questions, including: What do you consider the most important issues

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which lie within the responsibilities of the office you seek? In what respect do you feel your training and experience have particularly prepared you for the duties of the office you seek? Candidates for governor were asked their attitudes on several issues of statewide importance, such as F.E.P. legislation, further licensing of gambling and liquor control. Aspirants for the U.S. Senate were called upon to state their views on federal aid to education; federal controls on rent, wages and prices; continued deficit spending; the United Nations; universal military training; civil liberties legislation; and a U.S. representative at the Vatican.

Catholic Rural Conference Urges Aid to Underdeveloped Areas

At its recent annual meeting in Saginaw, Mich., the National Catholic Rural Life Conference adopted a statement stressing the need for helping underdeveloped areas of the world and for resettlement of war refugees and "economically displaced persons," Religious News Service reports.

New Jersey Presbyterians Ask Gambling Probe

At its 130th annual meeting recently, the Presbyterian synod of New Jersey called for an investigation of "widespread gambling" at the state's seashore resorts, Religious News Service reports. It also urged "all Christian churches to put away gambling of any kind, and to form a solid front against this evil."

Missouri Synod School Enrollment Grows

Increases Reported at All Levels—124 More Students at Concordia

Sr. Louis, Mo., Oct. 21.—Lutheran Church—Missouri Synod headquarters here reports that its 10 preparatory schools this year have a total enrollment of 2,354—an increase of 40 over last year. Of these pupils, 223 plan to enter Concordia Seminary, the church's theological school here, after their graduation next spring. Concordia has an enrollment this fall of 786—an increase of 124 over last year—while the seminary in Springfield, Ill., also named Concordia, has 305. The Missouri Synod educational system begins with parochial elementary schools. This fall its 1,000-odd parochial day schools are serving over 100,000 pupils. Among U.S. Protestant bodies, the Missouri Synod maintains the largest system of such schools.

Eden Seminary Opens Year

Eden Theological Seminary (Evangelical and Reformed) in suburban Webster Groves opened its fall term Sept. 23 with an enrollment of 150, of whom 137 are resident students and 13 are spending a year away from the seminary in clinical training. Eden also offers a Monday morning course for ministers in the St. Louis area. The course consists this year of two series of eight lectures. "Some Protestant and Roman Catholic Doctrine" is conducted by Elmer J. F. Arndt; "If It Be of God," by Paul G. Macy, Bishop Brent lecturer on church unity at the seminary.

Rees Addresses Annual Reformation Service

The metropolitan church federation, which pioneered in sponsoring community Reformation Day observances, is bringing Elfan Rees to St. Louis for this year's services, to be held in the city auditorium on Sunday evening Nov. 2. Dr. Rees is secretary of the Commission of the Churches on International Affairs and adviser on refugee affairs to the World Council of Churches in Geneva. A conference on premarital counseling will be held under the church federation's auspices at Second Baptist Church Nov. 5. Directors of religious education in the St. Louis area are meeting regularly this year in the federation's offices to share experiences and to consider religious education needs of the community. Although it failed in its vigorous effort to persuade the St. Louis hotel association to change its policy on racial segregation in time to entertain the second biennial meeting of the National Council of Churches, the effort was apparently not in vain. Recently the hotel association announced that an exception in members' policy of enforced segregation would be made for conventions.

Ministerial Association Offers Seminar

The St. Louis ministerial alliance has arranged a series of seminars as a feature of its monthly meetings this year. The first, on Oct. 27, will be led by Prof. Douglas Steere of Haverford College, Haverford, Pa. Other leaders so far announced are Seward Hiltner, professor of pastoral theology on the University of Chicago federated theological faculty, Jan. 26, and Editor Paul Hutchinson of The Christian Century, May 25.

Hampton Adams.

The Church Roll

J. Conrad Seegers, dean of Temple University's teachers' college, has been elected president of Muhlenberg College, Allentown, Pa. Dr. Seegers is a former chairman of the United Lutheran Board of Education's college committee.

Marcel Pradervand of Geneva, Switzerland, executive secretary of the World Presbyterian Alliance, is on a two-month journey to strengthen the ties between the alliance and the Presbyterian and Reformed churches of Greece, Egypt, Kenya and South Africa.

The Presbyterian, U.S.A., Board of Foreign Missions has received word from Hongkong that John David Hayes, for more than 30 years a Presbyterian missionary in China, has been permitted to leave that country. While serving as executive secretary of the Presbyterian mission in north China, Dr. Hayes was arrested by Chinese Communists, and had not been heard from for more than a year. Seven Presbyterian missionaries are still detained in China.

Martin O. Dietrich, representative in Germany of the U.S.A. committee for the Lutheran World Federation, has returned

to the United States after five years of service abroad. He will spend some time interpreting and promoting Lutheran World Action; beyond that, his plans are indefinite.

J. Edward Dirks, Presbyterian minister and professor of philosophy at Lake Forest College in Illinois, has been appointed associate general director of the National Council of Churches' commission on Christian higher education. He succeeds Ivan M. Gould, now executive secretary of the West Virginia council of churches.

Dennis Savage, associate director of youth work for the National Council of Churches' division of Christian education, has accepted a call to the pastorate of Orange Avenue Christian Church, Santa Ana, Calif. Mr. Savage has also been associate executive secretary of the United Christian Youth Movement.

Donald O. Soper of London, president designate of the Methodist Church of Great Britain, spent three weeks last month speaking in the United States on world peace and international good will under the auspices of the American Friends Service Committee, the Church Peace Mission and the Fellowship of Reconciliation.

The directors of Bethany Biblical Seminary, Church of the Brethren institution in Chicago, announce the appointment of Paul M. Robinson of Hagerstown, Md., as new president of the seminary, to take office next year. He succeeds Rufus D. Bowman, who died Aug. 19 after suffering a heart attack in Kansas while returning from a field trip. Dr. Robinson is pastor of the largest Church of the Brethren congregation, vice-chairman of the denomination's General Brotherhood Board and chairman of its delegation to the National Council of Churches. For the current year, W. W. Slabaugh is acting president of the seminary.

Albert Schweitzer, famous Protestant medical missionary, musician, philosopher and author, spoke on "The Problem of Ethics in Human Thought" in his recent maiden address to the French Academy in Paris, Religious News Service reports. Dr. Schweitzer was elected to the academy last December to fill the seat left vacant by the death of Marshal Henri-Philippe Pétain.

B. Joseph Martin, since 1949 director of the North Carolina Methodist college foundation, has been chosen president of Wesleyan College, at Macon, Ga., first chartered college for women in the U.S. Since the death last year of Pres. Silas Johnson, William F. Quillian has been acting head of the college.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Because You're Mine (MGM) Mario Lanza, Doretta Morrow, James Whitmore. *Comedy,* in technicolor, puts famous opera star in boot training, gives him a top sergeant who surprisingly proves to be one of his most ardent fans, subjects him to the comic indignities soldiers in training invariably suffer on the screen. Trite situations serve as setting for fortunately frequent songs by Lanza. *Pleasant entertainment.* M,Y,C

The Miracle of Our Lady of Fatima (War.) Angela Clark, Sherry Jackson, Gilbert Roland, Susan Whitney. *Drama* relates Roman Catholic-accepted story of appearance of the Virgin in 1917 to three Portuguese peasant children with message warning of Russia's evil intentions, asking prayers for that nation's conversion. Vision is visually presented, as are the widely heralded "signs"—the sun plunging toward earth, rain falling without wetting the earth, various "cures." *Simplicity and reverence* are admirably achieved in film that adheres literally to legend being increasingly featured throughout Catholicism in face of current tensions between Christianity and communism. M,Y

Springfield Rifle (War.) David Brian, Gary Cooper, Paul Kelly. *Melodrama* set at army post in Rockies during Civil War. Union major lets himself be drummed out of the army for cowardice so he can find out who is conniving with Confederate agents to steal horses dispatched to eastern centers. Beautiful scenic backgrounds (in "Warnercolor") for *routine but interest-holding western cavalry epic.* Rifle of title plays only a dragged-in, probably unauthentic, part. M,Y

BEST CURRENT FILMS

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For Mature Audience: Captive City, Cry, the Beloved Country, God Needs Men, Kangaroo, Les Miserables, Murder in the Cathedral, Pat and Mike, The Quiet Man, Quo Vadis, The River, Viva Zapata!, Washington Story. 11-12-52

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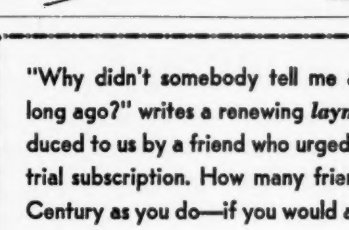

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